E libris Matthiæ Langley.

THE RIGHTEOVS MANS TOVVER.

OR,

The vvay to be safe in a case of danger.

By *Ier. Dike*, Minister of *Epping* in *Essex*.

PSAL. 18.2.

The Lord is my Rocke, and my high Tower.

August. in Psal. 60.

Ipse Christus est Turris, ipse nobis factus est Turris à facie Inimici: cave ne feriaris à diabolo, fuge ad Turrim. Ibi stabis munitus, & fixus. Quomodo ad Turrim? Ante te est Turris, Recordare Christum, & intra in Turrim.

Prosper.

Nec facile inveniuntur in adversitate præsidia, quæ non fuerunt in pace quæsita.

LONDON,
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TO THE

Right Honourable and vertuouſly ennobled Lady; the Lady

KATHERIN WENTVVORTH,

my ſingular good Lady.

RIGHT HONOURABLE:

THE Divine Providence hath in wonderfull wiſedome put an uncertainty upon all earthly good, and hath ſo ordered it that there ſhould be a viciſsitude, an entercourſe, & an interchange as of *ſeaſons* ſo of *conditions*. There muſt be *whiles the earth remaines* a varietie and ſucceſsion of ſeaſons. *Seed time and harveſt, cold and heate, ſummer and winter, day and night*; And there ever hath beene, and will be whiles the world remaineth, the like varietie Geneſ. 8.22.

and succeſsion of conditions in this life. There is a ſeed-time, and an harveſt *They that ſowe in tears ſhall reap in joy. He that goeth forth & weepeth bearing precious ſeed, or the ſeed basket, ſhall doubtleſſe come againe with rejoycing, bringing his ſheaves with him.* There is a winter and a ſummer. *Loe the winter is paſt, the rain is over, and gone. The flowers appeare on the earth, the time of the ſinging of the birds is come.* There is a day and a night. *The morning was come, but the night alſo doth come:* thou hadſt a time of proſperity, but now affliction is comming upon thee, ſayes the Prophet to *Edom.* Now as it is a matter of comfort that may ſupport our ſpirits in a wet ſeed-time, in a cold winter, in a dark night, that a joyfull harveſt, a warme ſummer, a lightſome day *wil come*, ſo it is matter of fear in a joyful harveſt, in a warm ſummer, in a bright day, that after theſe a wet, weeping ſeed-time, a cold pinching winter, a darke and a

Pſalme 126.5,6.

Can.2. 11,12.

Iſai 21.12. *Sic. Iun.*

a gloomy night *may come.* The time may come when we may ſay, *Lo the ſummer is paſt*, the rains, and the cold are comming, and the *ſhadowes of the evening ſtretched out* may tell us that then *the day goes away*, and that wee may then ſay, *Wo unto us.* As this ſucceſsive entercourſe of conditions in the times of evill ſhould keepe us from a fainting ſuccumbency, and an unbeſeeming deſpondency of ſpirit; ſo in the time when our mountain ſeemes ſtrongeſt, and our comforts ſeem to be moſt ſetled, it ſhould keepe us from ſecuritie and *ſetling upon our lees.* It is good to feare the worſt in our beſt condition, and ſo to feare the worſt as to provide and prepare for it. Though *Iob* had ſome probable grounds to ſay, *I ſhall die in my neſt*, yet he never ſo rocked and lulled himſelfe aſleep with the conceit of a perpetuity of his proſperitie, but that hee feared what might,

Ier. 6, 4.

Iob 29. 18.

Iob 3.25. and what did come. *I feared a fear, and it came upon mee, and that* (sayes he) *which I was afraid of, is come unto me.* He never so hoped in hope, but withall in his best estate he feared a fear. Never any man on earth enjoyed a more glorious peace then *Solomon* did, & yet never any prince, that had and made greater preparations for war. *He had dominion over all the Region on this side the river, and he had peace on all sides round about him, And Iudah and Israel dwelt safely, every man under his Vine, and under his Fig-tree, from Dan to Beer-sheba, all the dayes of Solomon. And Solomon had fourty thousand stalles of horses for his charets, and twelve thousand horsemen.* Here was great peace and safety, and yet great provisions against a danger that might happen. His wisedom is exemplary, and it is wisdom to follow it. Since all earthly felicities are mutable, and sorrowes and cala-

1 Kings 4.24,25, 26.

calamities may come in their room, it is singular wisedome, as to foresee them, so to provide for comfort and safety in them. It was a wise speech of *Crates* the Theban when hee forsooke *Thebes* after it was repaired, and so fortified: *I need not*, said hee, *a city that Alexander or some other may overthrow*. He thought it a folly to trust to any city or hold for his safety, which might not be able to withstand *Alexanders*, or another enemies power. That was the highest pitch of his prudence and providence; and so farre should Christians goe, but must yet withall goe farther, not onely not to betrust their safety with any thing in a mans power, but to seeke their comforts and their safety in such an hold and muniment as is above the reach and power of an *Alexander*, or any other man. Such an hold, and such a tower there is to be had.

οὐ δέομαι πόλεως ἣν Ἀλέξαιδρος κατασκάψει, ἢ ἄλλος. *Ælian. lib. 3. c. 6.*

That's the gracious goodneſſe of the Lord, that though he will bring changes and alterations of our conditions, and turne our comforts into feares, yet hee will never put us into ſuch feares, nor put us upon ſuch ſtreights, as that wee ſhall bee left comfortleſſe or towerleſſe. Hee hath in the hardeſt, and worſt that can befall us, provided us the *Tower of his Name*; to which, we may run, and to which if we doe runne, we ſhall finde ſuccour and ſafety. So that looking upon godly and righteous men, will a man ſay of them, as *Balaam* ſaid when he looked upon the Kenites, *Strong is thy dwelling place, and thou putteſt thy neſt in a Rocke?* And what ever ſad condition then befall a Chriſtian, what need his ſpirit be perplexed, and diſtracted with feares? When he hath put his neſt in a rocke, why ſhould any thing put his heart in a feare?

Numb. 24.21.

But

But this is our folly and our weakneſſe, that God having provided us ſo ſtrong a Tower as his Name is, that wee take not the advantage of the ſtrength of this Tower, that we make no more haſte unto, and into it. It is ſaid of *Ephraim*, that *hee was a ſilly Dove without heart*; and well it were if the ſame might not as truly be ſaid of us. To bee a Dove *without gall*, that's commendable, but to be a Dove *without heart*, that is neither commendable nor ſafe. *A rod*, ſayes *Solomon*, *is for him that is void of heart.* That man muſt needs lie open, and bee expoſed to the judgements of God that fall upon the world. A Dove-like *Innocency* our Saviour requires in us, *Bee innocent as Doves*; but a Dove-like *ſillineſſe* not minding nor fearing the Fowlers nets and ſnares he cautions againſt when he requires a Serpentine wiſdome. And yet the Dove is not ſo ſilly but when

Hoſea 7.11.

Prov. 10. 13.

when shee sees a danger, and is in
Ier.48.28. feare of her enemy, *shee can dwell in the rocke, and make her nest in the sides of the holes mouth.* The Dove is not without heart, but in her feare and danger shee will seeke shelter in the rocke. To get into this Tower of Gods Name, how would it settle and secure our hearts, and quiet our spirits in the saddest conditions? How good is it to heare the raine rattle upon the tiles when a man sits under the roofe? When *Moses* gave warning of that dreadfull storme of haile and fire mingled with it, such of *Pharaohs* servants as feared the Word of the Lord, made their
Exod.9.20,21. *servants and cattell flie into their houses*, such as regarded not so faire warning left them *abroad in the field.* When the storme came, who were the wiser and the safer then? then both parties saw how good it was to be housed in a storme. And what

Sub tecto Imbrem exaudire. Adag.

is

is an house to this Tower of Gods Name? when so much safety in an Egyptian cottage, what will the safety of a mans person, and the serenity of a mans spirit bee within the covert of so strong a Tower? But who shall be the men that shall have the benefit of *this Tower?* Such as bee *Gods friends*. And who bee Gods friends? Such as have their *Conversation in Heaven*. They that have their *Conversation in Heaven* are the *friends* of the God of Heaven, and they that are the *friends* of God shall have the *Name of God* for their *strong Tower*. And therefore it is that I have joyned these texts, and treatises together in one, they having such correspondence with, and reference each to other.

And now (most Noble, and my much *Honoured Lady*) they comming forth to publike view, I make so bold as to tender and present them

them to your *Honour*, as a publique testimoniall of my thankfulnesse to you. I must ever acknowledge mine engagements unto you, such as transcend possibility of any retribution on my part, and must leave that unto him that can and will repay you sevenfold into your bosome. I must with all thankfulnesse to God acknowledge your Nobleneſſe in your favours, countenance, and encouragement to mee in the worke and labour of my Ministery. There is mention made in Scripture of *Hezekiah's acts, and his goodnesse*. Acts, and goodnesse, that's a glorious commendation. Wee read of his father *Ahaz*, his *acts, and of all his wayes, first and last*; but wee reade of no *goodnesse*. They bee acts and goodnesse, good acts that make the Name sweet and Honourable. And what were *Hezekiah's acts and goodnesse?* I finde amongst other, two of speciall

2 Chron. 32.32.

2 Chron. 28.26.

ciall note. The one was that *He encouraged the Levites that taught the good knowledge of Lord.* His encouragement of the Levites was his honour: there was an act and goodneſſe, an act of goodneſſe indeed. And in that act of goodneſſe doth your Honour ſhare with him. The other act, and goodneſſe of his was that *he made a poole and a conduit, and brought water into the City.* His purſe was going for the benefit of others, and the good of many. And herein have you followed him in his goodneſſe, *Your fountaines have beene diſperſed abroad, and your Rivers of waters in the ſtreets.* You have built *Solomons Conduit*, and the waters of your bountie & mercie ceaſe not to ſpring, and run abroad to the reliefe of many. Your *workes praiſe you in the gate*, as *Bathſhebaes* vertuous vvomans ſhould. The backs of the poor vvhich you cloathe, the loines of the

2 Chron. 30.22.

2 Kings 20.20.

Prov.5. 16.

Prov.31. 31.

the poor which your fleece warmes, the bellies of the poore which you feed, and the bowels of the poore which you ſo often refreſh, they all bleſſe you, and God for you. And he that heares the curſes of the poore oppreſſed, will certainly heare the prayers of the poor refreſhed. Not onely *Cornelius* his prayers, but his

Acts 10.4. *Prayers* and *his Almes* both *came up for a memoriall before God. The Kings of the Gentiles* affected the Title of *Benefactours*, how well they deſerved it ſome of them, their Stories witneſſed, but what they affected you have really deſerved, The Honourable ſtile of a *Benefactour* to

Luke 22. 25.

Acts 9.36. the poore. It is ſaid of *Dorcas*, that ſhe was *a woman full of good workes and almes-deeds which ſhee did.* And herein it appeared, that ſhe was indeed a woman *full of good workes* that *all the Widowes*, and poor women which ſhee had cloathed, *ſtood*

weeping

nes, *weeping* by *Peter* when she was dead, Acts 9.39.
you *and shewing the coates and garments which*
oore *shee had made* at her cost, and cloathed
y all them withall. So many coates and gar-
And ments as they shewed, so many evi-
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Hic cau-sam notat Lucas cur suscitata fuerit Tabita, nempe quod Deus Pauperum misertus eorum votis sanctæ fœminæ vitam concesserit. Calv. in loc.

the poor which your fleece warmes, the bellies of the poore which you feed, and the bowels of the poor which you so often refresh, they all blesse you, and God for you. And he that heares the curses of the poore oppressed, will certainly heare the prayers of the poor refreshed. Non onely *Cornelius* his prayers, but his

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time when a tower will be of greateſt
uſe. The man that *ſhall not bee afraid of*
Pſalme 112. 4,6,7. *evill tidings*, and in evill times, *that ſhall*
have his heart fixed, *that ſhall have his*
heart eſtabliſhed, *ſo as he ſhal not be afraid*
is thus qualified amongſt other things:
He is gracious, and full of compaßion, and
righteous: that is, liberall and good to
the neceſsities of the poor. Such an one
ſhall finde God good to him in an evil
time of miſery. Gods Name ſhall be a
Tower of ſafety to ſuch an one. And
that that *Name* may be ever your *ſtrong*
Tower of ſafety, and that the God of
heaven, and Father of our Lord Ieſus
Chriſt would abundantly multiply
your graces, & *your dayes*, that he would
continue and encreaſe the honour of
your Noble Family, both in *Root* and
Branches, and that he would give you
at the laſt a *full reward* in his glorious
Kingdom, is and ever ſhal be the heart
prayer of

Your Honours ſervant,
Ieremy Dyke.

THE RIGHTEOVS MANS TOWER.

Prov. 18.10.

The Name of the Lord is a ſtrong Tower, the righteous runnes into it, and is ſafe, or is ſet aloft.

WHat *Salomons* drift was in writing this booke of the Proverbs we finde chap. 1 2, 3, 4. *To know wiſedome and inſtruction, and that men might perceive the words of underſtanding.* And not onely that they might *perceive* the words of underſtanding, *but that they might* Receive *the inſtruction of wiſdome. And to give ſubtlety to the ſimple.* Now that which *Salomon* ſpeaks of his whole booke may be applyed in ſpeciall manner to this particular proverbe: when men are in ſtreights and dangers, and their ſpirits in diſtractions, and perplexities, there is nothing they deſire more then ſafety, and faire iſſue, and deliverance, and are caſting about in their thoughts, what may

be their wiſeſt, and ſafeſt courſe. And yet ſuch is mens folly and ſimplicity, that amongſt the many courſes they thinke, and reſolve upon; they cannot hit upon the onely ſafe courſe of all. Therefore *Salomon* in this proverbe intends to make men *know wiſdome and inſtruction*, would have men *perceive the words of underſtanding, and would teach the ſimple* a piece of holy ſubtlety and policy, and what courſe is the onely wiſe courſe to be taken in a caſe of feare and danger: namely, that the onely wiſe courſe for a man to provide for himſelfe in ſuch a caſe is to betake himſelfe to the Name of God, for his *Name is a ſtrong Tower*, and that the *Righteous* having the wiſdom thither to betake himſelfe, findes it well worth the while, and that it is no labour loſt, *The righteous runnes into it and is ſafe*, is ſet a loft out of the reach of his feared danger. And the truth of this poynt he illuſtrates by ſhewing the contrary vanity of all other carnall ſhifts, and confidences of our owne, verſ. 11. *The Rich mans wealth is his ſtrong city, and as an high wall in his conceit*, many build as they ſuppoſe ſtrong caſtles and towers, in which they ſuppoſe to immure themſelves, and to be fenced againſt all after-claps, as the Rich man ſuppoſes his riches will be his ſecurity againſt any danger, but alas, this and all other Towers and Caſtles, are but caſtles, and Towers in the ayre, onely in mens owne conceits: there is but one way when all is done, and that is this, *The name of the Lord is a ſtrong Tower, &c.* For the ſenſe of the words. By the *Name of the Lord* is meant the Lord himſelfe, *Deut.* 28. 58. and the Power, the Providence, the Mercy, and Goodneſſe

neſſe of God, *Is a ſtrong Tower*. It is a metaphoricall ſpeach: looke what a ſtrong tower is in caſe of danger: ſuch is God, ſuch is his Power, Providence, Mercy, and Goodneſſe to a man having recourſe to him. *Runnes into it*. It is the metaphor continued, men in danger of a purſuing enemy, not by having a tower, but by a ſpeedy betaking of themſelves, and *running* thither with all haſte finde ſafety: ſo men by a ſpeedy betaking themſelves to God finde ſhelter, and protection. The point then that may be gathered from hence is this,

What is the onely ſanctuary for ſafety in a caſe of feare, and danger? What is the onely wiſe project in ſuch a caſe for a mans ſecurity? That the wiſeſt, and ſafeſt courſe in ſuch a caſe is to runne to God. The onely ſanctuary for ſafety is the name of God fled and runne unto. Doctr.

To this purpoſe makes that prayer of the church for the King. Pſal. 20. 1. *The Name of the God of Iacob defend thee*, or *ſet thee on an high place*.

A man that in a caſe of feare and danger will wiſely provide for his ſafety, muſt doe two things.

Firſt, He muſt make choyce and pitch upon a place, or perſon in whom, and which there is ſuch a ſufficiency that ſafetie and ſecuritie may be had. As in time of warre, when a man is in feare or danger of an enemy, he will not truſt to his houſe, but he makes choyce of a fort, of a caſtle, of a tower. And not of any tower, or caſtle neither, not of a weake tower, of an unfurniſhed tower, but a *ſtrong Tower*, ſtrongly built, ſtrongly mand, well munitioned.

Secondly, Hee must betake himselfe, and that with speed also to that place, or person. He must not onely goe, but he must *Runne*, betake himselfe with speed. Both those things must be done in a a wise provision for safety. For if a man doe runne to a tower, yet if that be a weake and an insufficient tower, without men and munition, and a ruinous shaken tower: or if a man doe make choyce of a tower, a strong sufficient tower, yet if in his danger he betake not himselfe to that tower, but he sit still: or if he sit not still, yet he but onely goe, and walke on easily towards it, he may well be met withall, and a danger may arrest him, surprize him, and cut him off before he get the tower over his head. But the man that will be safe, as he must choose a strong tower, so he must goe to, nay, *Run* into that *Tower*. *Running* will not secure a man unlesse the tower be *strong*. The strong *tower* will not secure a man unlesse he *Runne*. There must bee *strength* in the tower, and *speed* in the pace. A *weake* tower, or a *slow* pace, either of them layes a man open to the danger. But when the *Tower* is *strong*, & a man *Runs*, then is a man in *safety*. Now thus it is in running to God in a case of danger, it is the surest project for safetie. for

1. *Gods Name is a Tower, a strong Tower.* The Name of the Lord is a strong Tower. *The Lord*, saith David, *is my rock, and my fortresse, my strength in whom I will trust, and mine high Tower.* Psal. 18.2. *An house of Fortresses.* Psal. 31.2. The Prophet *Nahum* speakes of terrible things, and of sore times of trouble, that were comming in his dayes. *Nah.* 1.5,6.7 And puts the question what a man should doe for his safetie at that time, *who can stand before*

before his indignation, and who can abide in the fierceneſſe of his anger? What ſhall a man do, what courſe ſhall he take for his ſafetie, when his fury is powred out like fire, and the rockes are throwne downe? The anſwer to that queſtion is laid downe, verſe 7. *The Lord is Good, a ſtrong Hold in the day of trouble.* The time it may be might be ſuch a time as *Amos* 5.13. *It is an evill time,* The dayes it may be might be ſuch as *Paul* ſpeakes of *Epheſ.* 5.16. *The dayes are evill.* I but ſayes the Prophet, *The Lord is good.* The dangers many, and exceeding great, I but *the Lord is a ſtrong hold in the day of trouble.* Excellent is that Pſal.46.1. *God is our refuge, and our ſtrength, a very preſent helpe in trouble.* If a perſon had ſlaine a man at unawares he was to flee unto one of the cities of Refuge, and the reaſon is given, *Deut.* 19.6. why God would have three of thoſe cities in three ſeverall parts of the land, *Leaſt the avenger of bloud purſue the ſlayer whileſt his heart is hot, and overtake him becauſe the way is long and ſlay him.* Therefore would God have them in divers places, becauſe a man ſlaying an other at unawares might be neere to one of thoſe cities, and ſo prevent danger by getting into one of them for ſanctuary. Now if once a man were within the walls, or gates of one of thoſe cities of Refuge, then he was ſafe. Let the avenger of bloud follow as hard as hee would, and let his *heart bee as hot* as it would, yet if once within the citie of Refuge, the man was ſafe. When the avenger of bloud purſued hotly, a man was in *preſent danger,* but if he got but the citie of Refuge over his head, though the Avenger purſued at his very heeles, yet the citie of Refuge was a *very preſent helpe.*

helpe, in that time of danger. So saith the Psalm, *God is our refuge*, our City of Refuge. Suppose troubles and dangers should pursue a man as close at the heeles as the Avenger of blood did the manslayer, it may be in such a case of danger, there was no possibility of escape, yes that there were, *God is our refuge, and our strength, a very present helpe in trouble*, let dangers be as present as may be, yet he is a *very present helpe*. There is an All-sufficiency in God both for defence and offence. There is no danger so great or present, from which his power is not able to rescue. No power so great which he is not able to crush, and breake.

The safety of a strong tower stands in two things. 1 That it is for *defence*, so as to keepe an enemy off, and to defend a man within it from the danger of enemies without. 2 That it is for *offence*, so as to hurt, and spoyle an enemy without. A tower not only guards, and keeps a man safe, but it hath ordnance and ammunition, with which it keepes off, and beats off, and beates away enemies. A *weak* person from a *strong* tower, may doe a great deal of mischiefe to a strong enemy. *Abimeleck*, and a sorry woman were an unequall match, what was a weake woman to him? And yet a *weake woman*, having the advantage of a *strong Tower*, proove too good for him, for *a woman from the tower cast a piece of a milstone upon Abimelechs head, and brake his skull. Iudg. 9. 53.* Now such a *strong tower* is the Lord. He hath al-sufficiency of strength to defend, free and protect from all dangers whatsoever, and he hath All-sufficiency of Power to beate, and batter and spoyle all such adversaries as

ſhall aſſault any within this Tower. He is a ſtrong Tower, both to keepe ſuch ſafe as are within it, and a ſtrong Tower, able to batter with his Cannon and Ordnance ſuch as ſhall offer to aſſayle and beſiege it. He is ſuch a Tower as that, *Cant.* 4. 4. *Thy neck is like the* Tower of David *builded for an Armory, wherein there hangs a thouſand Bucklers, all ſhields of mighty men.* In *Davids* Tower there were ſhields and bucklers for defence and protection, and there was *Thalpijoth*, an Armory, a word that comes of *Thalah* to hang, and *Pijoth*, two edged ſwords, all Inſtruments of offence, and weapons of death to doe executions on enemies, ſo that he that makes choyce of God for his ſafety, goes wiſely to worke in proviſion for his ſecurity, for he pitches upon a Tower, upon a ſtrong Tower. He is a Tower unqueſtionably ſufficient for ſafety. This is an impregnable fort, *Pſal.* 20. 1. *The name of the God of Iacob ſet thee on an high place.* Therefore *Pſal.* 46. 1. *God is our Refuge and our ſtrength.* Such a refuge in which there is ſtrength. There be Refuges in which no ſtrength, to which when a man betakes himſelfe, he is rather weakned then ſtrengthned. *Ahaz* makes the King of *Aſſyria* his Refuge, but he was not his ſtrength, 2 *Chron.* 28. 20. *The King of Aſſyria came unto him, and diſtreſſed him, but ſtrengthened him not.* But God is not ſuch a refuge, He is our refuge and our ſtrength, the name of the Lord is a ſtrong Tower.

* *Deus noſter Refugiam & virtus. Sunt quædam refugia ubi non eſt virtus, quo quiſq; cum fugerit magis infirmetur quam confirmetur. Confugis ad aliquem in ſæculo magnum, ut facias tibi potentem amicum. Refugium tibi videtur. Tanta tamen hujus ſæculi incerta ſunt tot ut cum ad tale Refugium confugeris, plus ibi timere incipias. Non eſt refugium noſtrum tale, ſed refugium noſtrum virtus eſt. Cum illuc confugerimus, firmi erimus. Auguſt. in Pſal.* 43.

2 In *running* unto, and into this Tower, in betaking a mans ſelfe unto God, there is ſafety. *The Righteous* Runs *into it, and is exalted*:, or is ſafe, we ſhall finde it true in ſome examples. *Iehoſhaphat* was in great danger, and in great feare, 2 *Chron.*20.1,2. *Then there came ſome that told* Iehoſhaphat, *ſaying, There commeth a great multitude againſt thee*, what that multitude was we ſee *verſe* 1. And what doth *Iehoſhaphat* in this feare and danger? See verſe 3.4. *He ſet himſelfe to ſeek the Lord, and proclaimed a faſt throughout all Iudah, and Iudah gathered themſelves together, to aske helpe of the Lord, even out of all the Cities of Iudah they came to ſeeke the Lord.* And *verſe* 12. *We know not what to doe; but our eyes are upon thee. Iehoſhaphat* and the people in their danger, and their feare, run to this ſtrong Tower of the Name of the Lord, they betake themſelves to God: and what was the iſſue? ſee it, *verſe* 22,23,24. All the huge hoſte of their enemies proves an heap of dead karcaſes; whē they came to the *Watch tower in the Wilderneſſe*, they then found that the Name of the Lord which they had run unto, prooved indeed a Tower of ſafety. *Hezekiah* was in a great danger and feare, *Senacherib* comes againſt him with an Army of an hundred foureſcore and five thouſand, ſends him railing meſſages, threatning letters: what courſe takes *Hezekiah* in this danger? He runnes to this ſtrong Tower, 2 *Chron* 32. 20. *For this cauſe Hezekiah the King, and the Prophet Iſaiah prayed, and cryed to heaven.* See alſo 2 *King.*19.1.14,15. All this was running to this Tower; and what was the ſpeed, and the ſequell?

That

That we finde, 2 *Chron.* 32. 21, 22, 23. *Thus the Lord ſaved Hezekiah, and he was magnified amongſt all Nations.* So that *Hezekiah* ran to this Tower, and was not only *ſafe*, but was *exalted*, and magnified. So that the Name of the Lord is not onely a *ſtrong* tower, but a ſaving tower, and a man by betaking himſelfe to it, takes a wiſe courſe for ſafety and protection.

It ſerves to teach us what to doe in caſe of feares, and dangers, and what courſe to take for our ſafety, and good. When men are in temporall feares and dangers, they are ready to ſay, as the Jaylor in his ſpirituall feares, *Acts* 16. 30. *Sirs, what muſt I doe to bee ſaved?* So in caſes of outward danger, trouble, and moleſtation, men are ready to cry out, Oh good Sirs, what ſhall we doe? what courſe ſhall we take? Is there any courſe to be thought upon, and to betaken, that may be conducent unto, and wherein we may provide for our ſafety? Yes, there is a courſe and a way to be taken for ſafety in the greateſt feares that can befall us. I but what is that courſe? and what may that way be? This is the courſe, *The Name of the Lord is a ſtrong tower, the righteous run into it, and are ſafe.* In feares and dangers then make we unto this Tower, get we *unto* and *into* it, and wee take the right courſe for our ſafety. *Davids* heart was overwhelmed, full of feares by reaſon of dangers, and he takes this courſe, *Pſal.* 61. 2, 3. *I will cry unto thee when my heart is overwhelmed, leade mee to the Rocke that is higher then I, for thou haſt been a ſhelter for me, and a ſtrong tower from the enemy.* The courſe to be ſafe is to be *ſet aloft*, to be

Vſe.

placed

placed on high, out of the reach of a danger. The Name of the Lord is a ſtrong Tower, the righteous run into it, *and is ſet aloft*, יבשגב, that is, he is ſafe, becauſe when a man is ſet aloft out of the reach of a danger then he is ſafe. But how ſhall a man be ſet aloft? By running into this Tower of Gods Name, *Pſal.*46.7. *The God of Iacob is our Refuge*, *is* an high place *for us*, משגב, a place to be ſet aloft in, the ſame word that is here in the Text. So that when a man runnes unto Gods Name, hee is in an *High place*, when in an high place he is *aloft*, and when he is aloft he is *ſafe*. It is ſtrange to ſee how full of feares mens hearts are, when they are apprehenſive of dangers, and are ſenſible of approaching evils, and yet in the meane time how little care they take, how little proviſion they make for their ſafety and ſecurity.

That ſame in the generall was a wiſe courſe of them, *Gen.*11.4. *Let us build a City, and a Tower whoſe top may reach to heaven, leſt we be ſcattered abroad upon the face of the earth.* Thus farre they went wiſely to worke, that being in a feare they would provide for their ſafety, that being in a feare they would build a Tower for their defence. It is certainly a good piece of wiſedome when men feare troubles and dangers, to fall a building of towers for ſafety. The courſe in the generall was a wiſe courſe, though in particular they plaide the fooles to thinke that their ſafety did lye in a tower of Bricke.

Thus farre let us imitate their wiſedome, as to worke proſpective work, and to build a Tower in to which we may betake our ſelves, to ſave our

ſelves

ſelves, from the ſurpriſall of evils and dangers, of which at any time we ſtand in feare. Well, but what Tower ſhould we build? Not a Tower of Bricke whoſe top may reach to heaven, but this Tower that *Solomon* ſpeakes of, A Tower which is in heaven, *The Name of the Lord is a ſtrong Tower.* Let us make this our Tower, and make to, and get into this Tower for our ſafety, when ever our hearts are in feare of any dangers: when the men of Thebez were in danger of *Abimelecke*, ſee what courſe they tooke, and how they provided for their ſafety, *Iudg.* 9. 50, 51. *Then went Abimeleck to Thebez, and encamped againſt Thebez, and took it. But there was a ſtrong* Tower *within the City, & thither fled all the men & women, and all they of the city, and ſhut it to them, and gate them up to the top of the Tower.* Marke, there was a ſtrong Tower, thither they all fled, and gate them up to the top of the Tower, and ſo they were ſafe from *Abimelecks* rage, yea, and from that Tower did a woman broke the skull of *Abimeleck*. There was a great dale of diſparity, and oddes betweene *Abimeleck*, and a poore weake woman: and yet a woman in a Tower may be too good for an *Abimeleck*. The Tower fenced her from *Abimeleck*, and therefrom the Tower banes, and braines him, and crownes him with a piece of a Milſtone, that was ſo ambitiouſly and bloudily bent upon a kingdome. It is a great deale of advantage, and ſafety to a weake woman to be within a Tower. Follow we thei wiſedome. If at any time we feare dangers, loe here in this Text *a ſtrong* Tower. Thither let us flie, thither let us runne, let us ſhut it to us, let us goe to the

the top of this Tower, the higher the safer. And though dangers may come as nigh us, as *Abimelech* did to those men of Thebez, hard to *the doore of the Tower*, *Iudg.* 9.52. yet this Tower is a place of defence, and of offence. There be not pieces, but whole Milstones in this Tower, that can dash and crush all dangers in the head at the very doore of the Tower.

And that wee may the better be stirred up to seeke our safety when need is in this Tower, consider these three things.

1 That though it be lawfull, & requisite, to use all meanes, and outward helpes for our safety, yet there is no safety in any meanes, or helpes, till this bee done. There is a vanity in all meanes and courses for safety, and they prove but shifts, unlesse a man have first betaken himselfe to this Tower. There is no safety in any meanes unlesse a man seeke his safety in betaking him to God: we shall see the truth of it in all those kinde of Towers that men in their feares do usually betake themselves unto, and put their trust in for protection.

First, it is a great deale of confidence that men put in materiall Towers, Castles, and strong holds in time of danger and feare. Those people *Genes.* 11. made account, that if they built them an high Bricke Tower, they should be safe from dispersion. And yet that Tower saved thē not from dispersion: yea, that Tower which they thought should save them from dispersion, was the very cause of their dispersion. The men of *Penuel*, by reason of their Tower, thought themselves so safe, that they durst flout *Gideon*, but *Iudg.* 8.17. *He brake downe their tower.*

tower, and ſlew the men of the Citie. The ſtrongeſt Towers that men have, are eaſily flatted, and beat downe, when God is not their ſtrong Tower. The City of Tyrus gloried much in the ſtrength of her towers, *Ezek.* 27. 11. *The Gammadims were in thy towers, they hanged their ſhields upon thy walls, round about.* They had Towers, and thoſe Towers were mand, and furniſhed with ſtout and reſolute *Gammadims. Gammadims in their Towers.* But though they had ſuch Towers, and *Gammadims in their towers*, yet becauſe they had not GOD in their towers, becauſe God was not their ſtrong Tower, therefore their ſtrong Towers, and their *Gammadims* could not keepe out *Nebuchadnezzar*, but he came and brake downe her Towers, *Ezek.* 26. 4. *He ſhall ſet Engines of warre againſt thy walls, and with his axes ſhall he breake downe thy towers.* It was a great deale of confidence that *Nineveh* put in her ſtrong holds. *Nahum.* 3. 14. *Fortifie thy ſtrong holds, goe into Clay, and tread the Mortar.* The Prophet derides all their care and coſt in their fortifications. It is a bitter ſarcaſme by which hee flouts the vanity of all the courſes they ſhould ſeeke to ſecure themſelves from the Chaldeans. They had not made God their Tower, nor had not runne into that Tower, and therefore ſee what all their Towers and Forts ſhould come to. *Verſe* 12. *All thy ſtrong holds ſhall be like figtrees with the firſt ripe figs, If they be ſhaken, they ſhall even fall into the mouth of the eater.* Ripe figs they drop downe with the leaſt concuſſion, with the leaſt jog of the figtree, and fall into the mouth of the eater. Juſt ſo eaſily ſhould their forts and holds yeeld to the Chalde-

Chaldeans that longed to be eating, and devouring them. When God is not mens ſtrong hold, he *ſhakes kingdomes*, as a man would ſhake a figtree, & he gives a *commandement to deſtroy ſtrong holds* or the ſtrengths of a City, *Iſay* 23.11.

Secondly, It is a great deale of confidence that put in ſtout men, in goodly horſes. When God not ſought unto, and he not truſted in as a man warre to fight our battels, not ſo many men, but many women. *Nah.*3. 13. *Behold thy people in the midſt of thee are women*, no more heart, no more courage in them then in women. And what ſafety in an Army of women? *Pſal.*20.7. *Some truſt in charets, and ſome in horſes.* But *an horſe is a vain thing for ſafety*, *Pſal.*33.17. The *horſe indeed is prepared againſt the day of battell. Prov.*21.31. *But ſafety is of the Lord.* The ſafety is not from the horſe, for the *horſe is fleſh, and not ſpirit*, *Iſa.*31.3.

Thirdly, It is a great deale of confidence that men put in their wealth and riches, *Prov.* 18. 11. *The rich mans wealth is his ſtrong City, and as a high wall in his conceit.* Come what can or will come, thinkes many a rich man, he hath money and wealth, and *money anſwers all things.* He conceives himſelfe as ſafe in the middeſt of his wealth, as if he had a tower as high as heaven, as if incloſed with walls like Ierichoes, as *high as heaven.* He is immured within his ſilver walls, and fortified with his golden towers, and he thinkes himſelfe paſt the reach of all dangers: but if a man have not made God his Tower, and be not gotten within that Tower, thoſe golden and ſilver towers will afford a man no ſafety at all. *Riches availe not in the*

of wrath, *Prov.* 11.4. It is true indeed, that at ſome times, and in ſome caſes, *The ranſome of a mans life are his riches*, *Proverbs* 13.8. And in ſome caſes *money is a defence or a ſhadow*, *Eccl.*7.12. But when Gods wrath breakes out in ſore judgements, then money in another ſenſe is but *a ſhadow*. It is poore ſafety that it will yeeld in ſuch a time, *Zeph.* 1.18. *Neither their ſilver, nor their gold, ſhall be able to deliver them in the day of the Lords wrath.* Nay, it is that which many times expoſes a man to the more danger, as many a mans finger is the ſooner cut off for his gold ring, and many a mans throat the ſooner cut for his wealth. * It is a certaine thing, that in the *Pariſian* maſſacre, many that were Papiſts, were murthered, as well as Proteſtants; not their faith, but their wealth made heretickes and *Hugonotes* of them. Their *Riches* were as dangerous to them, as their *Religion* was to the Proteſtants: it was fowle hereſie with ſome of thoſe furies, for ſome men to have money, and to be rich. Who eſcaped better in the deſolation by *Nebuchadnezzar*, then the poore of the land? *Ierem.* 39.10. *He left the poore of the people, which had nothing in the land, and gave them fields and vineyards at the ſame time:* There is more ſafety at ſuch a time in poverty than in riches. Poverty is ſometimes a ſafer tower then riches; and a poore thatcht Cottage more ſafe then a ſilver tower.

* *Nec tantum Hugonoti occidebantur, ſed etiam opulentiores quidam Pontificij, quorum opibus avari milites inhiabant, eaſque per nefas rapiebant. Oſiand. epiſt. cent. 16. l. 3. c. 69.*

Fourthly, It is a great deale of confidence that men put in getting honours, preferments, and high places; but the ſafety is not anſwerable to the confidence. Some ſet *their neſts on high*, *Hab.* 2.9. and that upon this ground, *That they may be delivered*

red from the power of evill. But a *neſt on high* wi
not deliuer from evil. Some birds build their *neſt*
on high: but yet if the trees cannot be climb'd
they may be cut downe. That ſame tree, *Dan.* 4
ver. 10,11,12. which *Nebuchadnezzar* ſaw i
his dream, the *height therof was great, the tree gren*
and was ſtrong, and the height reached into heaven
and the Fowles of the heaven dwelt in the boughe
thereof, they made their neſts in the boughes of tha
high tree, and ſo made their neſts on high. Bu
yet *verſe* 14. ſee what the watchman ſaid, *He*
downe the tree, and cut downe his branches: an
where were thoſe *neſts* then? Then thoſe neſts o
high, were laid low enough. What ſafety in a ne
on high, when the tree is hewed downe!

Laſtly, it is a great confidence that men put i
their outward priviledges, *The Temple of the Lord*
the Temple of the Lord, Ierem. 7.4. that was th
buckler the Iewes held out to fence off all blowe
as if the Temple had beene a ſtrong Tower to hav
ſaved them from all dangers, as if the Temple wa
had beene Canon-proofe: and yet the Lord the
tels them, that the Temple ſhould bee ſo far
from freeing them from wrath, that wrath ſhou
fall upon the Temple it ſelfe. They conceived no
a little ſafety in the altar. They thought *Ariel* th
Lion of God, the braſen Altar of ſacrifice to be
brazen wall about them. But *Iſa.*29,1,2. *Woe un*
to Ariel, that is, to the Altar, and to the Temple
Ariel ſhall be ſo farre from ſaving you from d
ſtreſſe, that *Ariel it ſelfe ſhall be diſtreſſed. Ioa*
fled to the Altar in his feare and danger, and took
ſanctuary there, and yet his doome was, *Fall upo*
hi

him there. The Prophet bids them, not *truſt in lying words, Ierem.*7. To truſt in priviledges, and to place ſecurity in them againſt Gods anger is to truſt in a lye. And of truſting in outward priviledges, it may be ſaid as *Mic.*1.14. *The houſes of Achzib* ſhall be *Achzab*, that is, a ly to the Kings of Iſrael Thus there is a vanity in all other courſes, and confidences, beſides this, and all the Towers beſides this, to which men betake themſelves, are but Paper towers, Paper Caſtles; and ſuch as will prove but Towers of *Babel*, Towers of confuſion.

2 That the betaking of our ſelves to the ſtrong Tower of Gods Name, is that which puts ſtrength unto all meanes we uſe, and courſes we take, and makes them ſucceſſefull: this Tower ſtrengthens all other Towers: this makes them to bee ſtrong Towers: this makes them that they will beare a brunt, and a ſhocke, this makes ſtrong holds hold out. *David* was faine often to betake himſelfe to holds and forts for his ſafety, as 1 *Sam.*22. *verſe* 4. and 23. And *David* abode in the Wildernelſe in *ſtrong holds*, *verſe* 29. And *David* went up from thence, and *dwelt in ſtrong holds at En-gedi.* And we ſee that *Saul* could not get him, he was ſafe in his holds, and fortreſſes. And how ſo? becauſe as *David* dwelt in, and betooke himſelfe to thoſe holds, ſo he made God his hold, and the *houſe of his fortreſſes. Pſalm.*31.3. *David* tooke forts and holds for his ſafety, but yet he made God his Tower and ſtrength, and not his holds, and ſo his ſafety was from God, and not from his holds. 1 *Sam.*23.14. *And David abode in ſtrong holds, and Saul ſought him every day, but*

God delivered him not into his hands. The Text ſayes not, but his holds kept him out of *Sauls* hands, but *God kept him* out of *Sauls* hands. So that *David* making God his hold, hee was the ſtrength of his hold. See how *David* ſpeakes, *Pſal.* 18.2. *Thou art my hold, and mine high tower*, hee doth not ſay, *En-gedi* is my ſtrong hold, or the Wilderneſſe of *Ziph* is my ſtrong hold, but *thou art mine hold.* And this was it that made the Wilderneſſe of *Ziph*, and the holds of *En-gedi* ſuch ſtrong holds, becauſe he had made God his hold and his ſtrong tower. The Cave in which *David* was hid, and into which *Saul* came, was a Cave in the Wilderneſſe of *En-gedi*, and in that Cave hee found ſhadow and ſhelter from *Saul*, and yet ſee how he ſpeakes, *Pſal.* 57.1. *My ſoule truſts in thee, yea in the ſhadow of thy wings will I make my refuge, &c.* We ſee by the title of the Pſalme, upon what occaſion it was made, *when he fled from Saul in the Cave*, and he ſayes not, I truſt in my Cave, in the ſhadow of the Cave, will I make my refuge, but my *ſoule truſts in thee, In the ſhadow of thy wings will I make my refuge*, he made God his Cave, and his hiding place, and therupon his Cave became a ſhadow, and a ſhelter to him.

It is lawfull for us, and it is that we ought to do, to uſe all good meanes for our ſafety in caſes of danger, but yet the firſt thing to be done, is to make God our ſtrong Tower, and this is it which will make them meanes of ſafety, marke that place, 2 *Chron.* 14.7. *Let us build theſe Cities and make about them walls, and towers, gates and barres.* Firſt, they made God their Tower, as appeares in the

the words following, Be*cauſe we have ſought the Lord our God*, and in the words before, *verſe* 4. He commanded *Iudah* to *ſeeke the Lord God of their fathers*, and when they had made God their tower, and wall of defence, then they ſaid, *Let us build and make towers*. And when they tooke this courſe, then they went to worke to the purpoſe. *So they built and proſpered*, ſayes the end of the verſe. This is the way to make all our counſels, projects, and courſes for ſafety, to proſper and doe well. *So they built and proſpered*: that is, when they had ſought God, and had made him their ſtrong tower firſt. Firſt, make God our Tower, and then build and proſper, then project, and proſper.

3 Conſider what a miſerable perplexity, confuſion, and diſtraction of ſpirit, it will be in a time of trouble to be *fortleſſe* and *towerleſſe*. Looke in what a caſe the Canaanites were. *Ioſh.* 2. 10, 11. *For we have heard how the Lord dryed up the waters of the red ſea for you, and what you did to the two kings of the Amorites, &c. And as ſoone as we heard thoſe things, our hearts did melt, neither did there remain any more courage in any man, becauſe of you.* Look in what a caſe the Iewes were, *And it was told the houſe of David, ſaying, Syria is confederate with Ephraim: and his heart was moved, and the heart of his people as the trees of the wood are moved with the winde.* How ſad is that paſſage, *Ier.* 30. 5, 6, 7. *We have heard a voyce of trembling, of feare, and not of peace, aske now and ſee whether a man doth travell with childe? wherefore doe I ſee every man with his hands on his loynes as a woman with childe, and all faces turned into paleneſſe? Alas, for that* *Iſa.* 7. 2.

day is great.&c. This is the miſerable, and diſconſolate condition of many men in the times of their trouble. Now what ayles them, what brings them into ſuch diſtreſſes of ſpirit? Poore men, they are *Towerleſſe*, they have no tower to betake them to; they are not runne into this Tower of Gods Name, and therfore their fears doe rack and torture them, doe even mad them, and make them out of their wits. What are they better, *Iſa.* 8. 21, 22. *They are hard beſtead, and fret themſelves, and curſe their King, and their God, they looke upward. and they looke downeward*; and which way ſoever they looke, they behold *trouble and darkneſſe.* It would make a man pitty *Moab*, to ſee him toyled and turmoyled with his owne diſtractions, *Iſa.* 16. 12. *He ſhall* in his feares and perplexities of ſpirit, try all concluſions for his ſafetie. *Hee ſhall goe to his high place and pray there, and ſhall weary himſelfe*, with trying what may bee done there, & ſhall go from thence with his heart as full of fear as before. His fears ſhall gaſter him as much as before he went to his high place. From his high place hee ſhall *goe to his ſanctuary, and hee ſhall pray there alſo.* If the high place, and prayer there, will not eaſe his heart, yet haply he hopes hee may doe ſomewhat for his eaſe at the Sanctuary, and therefore thither will he goe. And when hee hath tryed his Sanctuary, how cheeres he then? Alas, ſtill in as bad a caſe as before *but hee ſhall not prevaile*, neither his high place nor his Sanctuary, nor all his prayers, nor devotions, can give his heart any eaſe of his feares. So unconceiveably miſerable is the diſtractio

ſtraction of thoſe mens ſpirits in time of trouble, that are not gotten into this Tower. Their feares and terrours racke and rend their hearts in pieces, like ſo many wilde horſes. And who then would bee towerleſſe in a time of trouble? Who would be to ſeeke of a Tower then? Who would have a Tower to build then? and who would be out of his tower then?

But now let a man be gotten into this Tower, and with what ſerenity, calmneſſe, quiet of ſpirit, ſhall a man poſſeſſe his ſoule in patience? Hee may even laugh at ſword, famine, peſtilence, or any calamity. It is an incredible thing to worldly men, that a godly man in ſuch times ſhould have his heart without feare, without diſtracting, aſtoniſhing, ſtounding feare. It is a riddle to them. *e Pſalm.* 49. 4. *I will open* my riddle *upon th harpe.* And what is that riddle? *verſe* 5. *Wherefore ſhould I feare in the dayes of evill?* This is therefore a *riddle* to men of the world, that a godly man ſhould not feare in the dayes of evill. But as very a riddle as they judge it, yet it is a ſure truth: and this is the reaſon, and the ground of it; becauſe they are not found towerleſſe, and fortleſſe in a day of evill, they are gotten within the gates and walles of a ſtrong Tower, and this puts their hearts into ſo ſweet and compoſed a frame. See *Pſalme* 46. 1, 2, 3. *God is our refuge and ſtrength, a very preſent helpe in trouble: Therefore will not we feare, though the earth be moved, and though the mountaines be carried into the midſt of the ſea; Though the waters thereof roare, and bee troubled, though the mountaines ſhake with the ſwelling thereof.*

To see the earth removed, to see mountaines carried into the midst of the Sea, to heare the waters rore and be troubled, to see the mountaines shake, these are dreadfull things to see and heare, things able to move, melt, and shake the heart of the stoutest man that lives, with feare, and yet sayes the Psalme, *We will not feare.*

Now whence came this strength, and incredible presence of spirit? From that verse. 1 *God is our refuge.* Hence such freedome from consternation of spirit, in such prodigious hurly-burlies. Hence such confidence of heart in times of dread. And this was *Luthers* Psalme, when he heard of great troubles and broyles that were up against him, *Come, come,* sayes he, *no matter for them all, let us sing the* 46 *Psalme, and let them doe their worst:* as if he had said, let things goe how they will, let dangers be what they will, why should we feare so long as God is our Refuge, and our Tower? So happy, so sweet, so comfortable a condition it is in times of trouble, to be within the walls of this impregnable Tower. As wee would dread to be under the torture of miserable distractions, so take heed of being towerlesse. As we would be blest with an invincible presence of spirit, so runne unto and runne into this Tower.

Quest. Well then, but how may we so runne into this Tower, as that we may be safe? What is this running, and wherein stands it?

Answ. I conceive this *Running* to comprehend three things.

1 *The doing such duties by which we may get*

into this Tower.
2 *The manner of the doing of them.*
3 *The doing of such Duties which are to bee done when entred, and gotten into the Tower.*

1 This Running implies the doing of those Duties which must be done to get in, and to enter us within this Tower. And so this Running comprehends these foure things.

1 *Knowledge.*
2 *Faith.*
3 *Repentance.*
4 *Prayer.*

These be the foure feet with which wee must Runne into this Tower to finde safety there, wee must Runne upon all these foure.

1 It comprehends *the Knowledge of God*, as he hath revealed himselfe in his Word.

First, the knowledge of him in all his glorious attributes of his wisedome, power, mercy, providence. We must know him to be a God so wise as can Infatuate all the crafty counsels, and policies of enemies, to be a God of such power that hee is able to deliver, and defend all that doe betake themselves to him for succour, to be a God tender-hearted, mercifull, and compassionate to his people in their distresses, to be a provident God that hath the ordering and governing of all events, and occurrences here below. And

Secondly, there must be the knowledge of him in Christ.

A man that will runne to a Tower for safety, he must

First, know that there is such a Tower. Though there be a Tower, yet if a man know not of it, or know not the way to it, he will never runne to it, for who will Runne hee knowes not whither?

Secondly, Hee must know that it is such a Tower as it is, of sufficient strength for safety and defence, for if he know that there is a Tower, and do know the way to that Tower, yet if he doe not know it to be a Tower of strength, a Tower of defence, that is able to hold out an enemy, he will have no heart to Runne unto it.

Thirdly, He must know that there is a possibility of admittance and entrance into that Tower: for though a man know there is such a Tower, and that is a strong & a safe tower, yet if he thinks when he comes to this Tower, that he shall get no entrance, but shal have the tower gates shut upon him, and barred against him, hee will never Run to that Tower.

Now just so it is here.

First, when a man knowes God, he knowes there is a Tower.

Secondly, When he knowes him in his attributes, he knowes the Tower is sufficient.

Thirdly, when he knowes him in Christ, hee knowes there is an entrance to be had into that Tower. God out of CHRIST is a consuming fire.

And

And who will Run into the fire for ſafety; But hee that knowes God in Chriſt, hee knowes that by Chriſt, we have acceſſe and entrance with boldneſſe unto God, *Epheſians chapter.3. verſe 12. boldneſſe, and acceſſe with confidence.* And there is a great deale of ſafety which conſiſteth in the knowledge of God, in his Attributes, and in his Chriſt. A mans ſafety we ſee lies in his Running to the Tower. *He Runnes and is ſafe.* And it is the knowledge of this Tower that ſets a man a running to it. Hence we ſhall finde ſafety attributed to the knowledge of the Lord, Pſal.91.14. *I will ſet him on high*, I will exalt him, and ſo he ſhall be ſafe. Why ſo? *Becauſe hee hath known my Name*, for the knowing of God a right was that which made him Run, and ſo he is exalted, and ſet on high. Then a man is ſafe when hee hath gotten this Tower to be his Tower, when he hath gotten God to be his God. Now when we know God, we get him to be our God, and make this Tower our Tower. *Ier.* 24.7. *I will give them an heart to know me, and I will be their God.* But on the contrary, an ignorant perſon in a time of danger cannot be in expectation of ſafety, and protection: for he knowes not his Tower, he knowes not the way to this Tower. The King of Moab made a great pudder in his feare, and did miſerably weary himſelfe betweene his high place and his ſanctuary, *Iſa.*16,12. And why ſo; *The labour of the fooliſh*, of the ignorant man, *wearies every one of them, becauſe* he knowes not *how to go to the city, &c.*10.15. to the city of refuge, to the ſtrong tower. Suppoſe a blinde man had ſlain a man at unawares, what a caſe had he beene in?

There

There was no remedy, but the avenger of blood must needs have dispatcht him, because he being blinde, he knew not the way to the city of Refuge. Every ignorant man is blinde. How can a blinde man runne to a Tower for safety, when by reason of his blindenesse, hee knowes not one foot of the way? And an ignorant man not knowing God in his attributes, conceives him not so sufficient a Tower as may be trusted to. He not knowing him in Christ, conceives the entrance impossible, and the gate shut against him, and therefore runnes not to this Tower. As therefore wee would be able to Runne to this Tower, so it concerneth us to know God, to know him in the attributes of his wisedome, power, mercy, providence, that so we may Runne to him as to a Tower that wee know to bee a strong Tower; And to know him in CHRIST; that we may Runne to him as to a Tower, we know we may have entrance into it, *Iohn* 10. *I am the Dore*, even Christ is the Dore of this Tower, by whom wee must have entrance into it. As we would Runne, so know God. Knowledge is that which must enforme us of the Tower, which must guide us unto the Tower, which must encourage and hearten us to betake our selves unto this Tower. A man that will Runne must not onely have feet, but he must have eyes. Knowledge is the eyes of the soule by which we must see both the Tower, and the way to it.

2 *This Running comprehends Faith.*

2 To Runne to this Tower is by Faith to goe to God, and by it to make him our Tower for our safety.

ſafety. It is by faith to commit our ſelves to him as to a faithfull Creator, who is the *Saviour of all men, but ſpecially of thoſe that beleeve in him.* 1 *Tim.*4.10. to put our ſelves under the feathers of his wings, by an holy incumbency, to reſt wholly upon him for ſafety, by an holy dependance to hang wholly upon his power, and providence, and ſo to ſet our faith on worke upon his promiſes, as to make his power, providence, and ſtrength to be ours.

There is a great deale of ſafety in Gods power. Gods power is a Tower. 2 *Sam.*22.2,3. *The Lord is my Rocke, my Fortreſſe, my high Tower.* And after repeating the ſame thing againe, verſe 32.33. *Who is, ſayes he, a Rocke ſave our God? God is my ſtrength and power.* That which he ſaid before, *God is my Tower*, now he ſayes, *God is my Power.* To teach that Gods *Power* is our *Tower*, and that our ſafety lyes in the power of God. There is a great deale of ſafety in the providence of God: therefore it is called, *The ſecret of the moſt High*, *Pſalm.*91.1. It is a ſecret privie Chamber, *Iſai.* 26.20. *Enter into thy Chambers.* It is the *ſecret of Gods Tabernacle*, *Pſalm.* 27.5. *The ſecret of his Pavilion*, *Pſalm.*31.20. Now what greater ſafety than to be within the ſecret of the moſt High? to be ſhut up within the doores of thoſe ſecret Chambers? How ſafe is he that is in the ſecret of Gods Tabernacle? Into the ſecret of the Tabernacle might none come, but the High Prieſt once a yeare, *Levit.* 16.2. If a man had beene there, how ſafe had he beene from the Avenger of blood, or any other that had ſought his life? A man was

ſafely

ſafely lodged, that had beene lodged ſo. Such a ſafetie is there under Gods Providence.

There is no queſtion to be made, but there is ſafetie enough in the Name of God, in his power and providence; but all the queſtion is, how we ſhall get within the verge, and under the ſhelter of this power, and providence. Gods Name indeed is a tower, but how ſhall we runne into this tower? Now that is done by faith in Gods power, and providence: Faith is the legges and feet by which a man goes, yea, runnes to God, and runnes into the Tower of his power, providence, and protection. Thus did *David* runne to this Tower, *Pſalm.* 18. 2. not onely, the Lord is *a Rocke, a Buckler, a Tower*, but the Lord is *my Rocke, my Buckler, my high Tower.* He makes this Tower, his Tower; this Rocke, his Rocke: But how? *My God, my Strength, in whom I will truſt.* Thus by faith, truſting on God, he made him his Tower. Truſting to God, as our Tower, is running into this tower: Faith is the legges, and feet of the Soule, by which a man runnes to God, and runnes into the Tower of Gods power, providence, and protection. A man cannot run without legges and feet: He that beleeves in Gods power, and providence, he runnes to the tower, and there is ſafetie in ſuch running. *Hab.* 2. 4. *The juſt ſhall live by faith.* It is ſpoken in a caſe of hard times, and times of danger, when other men ſhould ſeeke to live by their wits, by their ſhifts, one by this, another by that, & yet ſhould not live neither, the juſt in ſuch times ſhould live, and ſubſiſt: But how? *He ſhall live by his faith:* he ſhall runne to God by faith, by faith he ſhall caſt him-

himſelfe, his life, eſtate, and all he hath, upon God; he ſhall by faith, put himſelfe under Gods wings, caſt and throw himſelfe into Gods armes, and ſo making God his Tower, by faith, ſhall finde ſafetie, and ſecuritie from dangers, when others with all their ſhiftings and ſharkings, ſhall not ſubſiſt, but ſhall be taken and ſurprized with the dangers of thoſe times. Faith it makes God any thing a man wants; faith doth that in this life, that fruition doth in the life *to come*; there a man hath the fruition of *God*, and that fruition of *God* makes him all in all, makes him all that our hearts can deſire: the ſame doth faith in this life. If a man want wealth, it makes God his portion: if hee want defence, it makes God his Buckler; if hee want ſafetie and protection, it makes God his Tower: For by faith, relying upon his power and ſtrength, a man makes Gods power and ſtrength to ſupply his exigents, and neceſſities. And hee that hath Gods power and his providence to be his, he is as ſafe as he that is in a ſtrong Tower: and therefore it is that ſafetie is ſo frequently attributed unto faith in Scripture, *Looke unto me, and bee ſaved, Iſai.* 45.22. and therefore in a caſe of temporall danger much more, runne unto me and be ſaved. See *Pſalm.* 22.4. *Our fathers truſted in thee, they truſted in thee, and were delivered.* They were ſafe, becauſe they ranne to a ſtrong Tower: But how did they runne? *They truſted*, ſayes the Prophet, *They truſted.* they ranne with all their might unto this tower by faith. *Pſal.* 9.9, 10. *The Lord will be a refuge for the oppreſſed, a refuge in time of trouble:*

True,

True, may some say, God is so indeed; but all the skill is to get into this place of Refuge, how may that be done? See what followes, *And they that know thy Name, will put their trust in thee.* First, a man must know this Name of God, and know what strength and safety is in it. And then when he knowes it, he must trust in it, and put himselfe into it for his safety. *Psalm.* 37. 39, 40. There is the Tower of Gods Name, and the Righteous Mans running to that Tower, and his safety by his running to it; *The salvation of the Righteous is of the Lord, he is their strength in the time of trouble*; there is the Tower. *The Lord shall help them and save them*; there is the safety. *Because they trust in him*; there is the running to the Tower. Consider that place, *Isai.* 26. 1, 2, 3, 4. There is a strong City, *We have a strong Citie; Salvation will God appoint for Walls and Bulwarks.* What if a man get into that Citie? Hee shall be kept *in perfect peace, verse* 3. But there is no safety and peace, unlesse the gates be opened, and a man doe enter, *verse* 2. How shall a man enter that he may be within this Citie, and Tower, that is walled, and bulwarked with Salvation? *verse* 5. *Trust yee in the Lord for ever, for in the Lord* IEHOVAH *is everlasting strength.*

The Lord he is a Rocke, faith that puts us into this Rocke, and so we become safe, *Prov.* 30. 26. *The Conies are but a feeble folke, yet make they their houses in the Rockes.* Those creatures are feeble and fearefull creatures, and yet they subsist in multitudes. And how comes that about? Because when they are pursued by dogs that are farre too strong

for

for them, they have their holds, and burrowes in the Rocke; and running into their burrowes, and into the Rocke, when in danger of dogs, they are thereby kept ſafe: when once they are runne into the Rockes, the dogges cannot come at them, nor meddle with them, *Pſalm.*104.18. *The Rockes are a refuge to the Conies.* The rocke, and their running to the rocke, ſaves them, though but a feeble folke. It is ſo in this caſe, Gods people, it may be, are but a feeble folke, and great dangers may bee towards them; but now God hee is a Rocke, *Pſalm.*18. 2. *The Lord is my Rocke.* Now their wiſedome muſt be to *runne* to this Rocke, and to get into it: Now faith is that by which we muſt runne to, and burrow our ſelves in this Rocke. And if we be once burrowed in this Rocke, we are out of the reach of dogs and dangers.

A Dove is a poore, weake, ſilly creature; but when ſhe is purſued by the Hawke, if ſhe flies to the rocke, and gets but into the holes and clefts of the Rocke, then ſhe is ſafe from the talons of the Hawke. So is it with Gods people, they are ſafe in many times of danger: but how come they to be ſafe? See *Cant.*2.14. *O my Dove, that art in the clefts of the Rocke*; that is, that art hidden and kept ſafe from the danger of thine enemies, by Gods power and providence, as ſafe kept as a Dove is kept from the Hawke, that is gotten into the clefts of the Rocke; ſo that a mans ſafety lies in *Being* in, and *Dwelling* in the clefts of this Rock. But how ſhall a man get into theſe clefts, and come to dwell in them? A man muſt flie into them. Now a man cannot flie without wings. Faith there-

therefore is the Doves wings, by which he flies to these clefts, and holes in the rocke, and so is safa. I is said, *Exod.*33.22. by God unto *Moſes*, *I w put thee into a cleft of a rocke, and I will cover th with mine hand, while I paſſe by*. So faith in Go power, providence, promiſes, doth put a man in the cleft of his rocke, and so a man is covered und Gods hand, while dangers paſſe by: So that if man would be safe, he muſt doe in this case, as *M ab* is adviſed to doe in that, *Ierem.*48.28. *O ye th dwell in Moab, leave the Cities, and dwell in t Rocke; and be like the Dove, that makes her neſt the ſides of the holes mouth*. So heare, O you th be in feare of any danger, leave all carnall ſhifts, a ſharking counſels, and projects, and dwell in t Rocke of Gods power and providence, and be li the Dove that neſtles in the holes of the Roc by faith betake your ſelves unto GOD, faith dwell in that Rocke, and there neſtle yo ſelves, make your neſts of safety in the cleſts of t Rocke.

Queſt. But how may wee doe this thing, a what is the way to doe it?

Anſw. Doe theſe three things:

Firſt, ſet thy faith on worke to make God t unto thee which thy neceſſity requires, pitch a throw thy ſelfe upon his power and providen with a reſolucion of ſpirit to reſt thy ſelfe upo for safety, come what will come. See an excell practiſe of this, *Pſal.*91.1. *He that dwelleth in ſecret place of the moſt High, ſhall abide under ſhadow of the Almighty*; that is, he ſhalbe safe in all feares and dangers. I that is true, you will

who makes any doubt of it? But how ſhall a man come to dwell, and get into this ſecret place, within this ſtrong Tower? ſee *verſe* 2. *I will ſay of the Lord, He is my refuge, and my fortreſſe*; as if hee had ſaid, I will not onely ſay, That he is a refuge: but he is my refuge, *I will ſay to the Lord*, that is, I will ſet my faith on worke in particular to throw, devolve, and pitch my ſelfe upon him for my ſafetie. And ſee what followes upon this ſetting faith thus on worke, *verſe* 3.4. *Surely he ſhall deliver thee from the ſnare of the fowler, and from the noyſome peſtilence, He ſhall cover thee with his feathers, &c.* So confident the Pſalmiſt is, that upon this courſe taken, ſafetie ſhall follow. Our ſafetie lies not ſimply upon this, becauſe God is a Refuge, and is an Habitation, but *Pſal.* 91. 9, 10. *Becauſe* thou haſt made *the Lord which is my Refuge, thine Habitation, there ſhall no evill befall thee, &c.* It is therefore the *making* of God our habitation, upon which our ſafetie lies; and this is the way to make God our habitation, thus to pitch and caſt our ſelves by faith upon his power and providence.

Secondly, ſet thy faith on worke to apply, and 2
believe the particular promiſes of ſafetie, deliverance, and protection; ſuch as that *Hebr.* 13. *He hath ſaid, I will not faile thee, nor forſake thee.* Such as thoſe, *Pſalm.* 91. and many the like elſe-where. Conſider what God hath ſaid, and what he hath promiſed in ſuch caſes, and worke thine heart to beleeve thoſe ſayings, to beleeve thoſe promiſes, with a ſpeciall faith, as made, and directed to thy ſelfe. It is a great deale of ſafetie that may be had by this kinde of running to the Name of God.

Gods Name is a Tower, the promiſes of God are the out-workes to this Tower: If a man cannot get into the Tower, yet if he can but get into the out-workes, there is ſafetie. For as out-workes are for the ſafetie of the Tower, ſo the Tower is the ſafetie of the out-workes. If a man be but in the out works, if they be aſſaulted, there will be ſuccour and reliefe from the tower. If thou canſt not, as thou thinkeſt, get into God himſelfe, yet get into the out-workes of the promiſes, and there will be ſafetie from the Tower in the out-workes.

God, he himſelfe is the Tower, and the *Rocke*, but the promiſes they are the *Clefts* of the Rocke. If a Dove flye to a rocke from the Hawke, yet if when ſhe come there, there be no clefts, nor holes in the rocke, alas for the poore Dove, ſhe lies at the mercy of the Hawke. But the Dove is before-hand acquainted with the clefts, and holes of the rocke, and can goe readily to them in time of danger. God is a *Rocke*, but now if there be no In-lets into this rocke, if no *Clefts* into it, if this rocke be not opend unto us for ſafetie, we are never the neerer. This rocke therefore is opend unto us by the promiſes: the promiſes are the In-lets into it, they are the clefts, and the holds of the rocke; there is no getting into this rocke, but by the clefts. He therefore that would get into this rocke, muſt be acquainted with the promiſes, and by thoſe promiſes, and by a particular faith in them, ſo get himſelfe into God. As the rocke by the holes opens it ſelfe unto the Conies, and by the clefts opens it ſelfe to the Doves for ſafetie: ſo God by his promiſes of protection and deliverance, opens himſelfe to us, for entrance,

entrance, and ſafetie. By a cleft the Dove gets into the rocke, by a promiſe beleeved with a ſpeciall faith, doth a man get into the rocke of Gods protection. It is good therefore for us before-hand to be acquainted with the rocke, and to know the clefts and in-lets thereof, by which it may be entred, and againſt, or at a time of danger, to enter them by a particular faith. The promiſes are the Doves lockers, particular faith in thoſe promiſes, is the making of the neſt in thoſe lockers, in the holes by the ſides of the rocke. If no rocke, no ſafetie; God he is a rocke. If no clefts in the rocke, no ſafetie; Gods promiſes are the clefts of the rocke. If no flying unto the rocke, and neſtling in the clefts, no ſafetie; faith is the running, the flying unto, and the neſtling in the clefts of the rocke. By faith therefore burrow thy ſelfe in theſe holes, and neſtle thy ſelfe in theſe clefts of the rocke, and then expect ſafetie.

The Chickin in feare of the Kite, provides for her ſafetie, by running, and flying to the Hen, and by getting under her wings, and when ſhe is there, ſhe is ſafe from the Kites clawes. The promiſes of ſafetie and protection, are as the Lords wings: the way of ſafetie is in caſe of danger, to runne to the promiſes, as under Gods wings, *Pſal.* 91.4. *He ſhall cover thee with his feathers, and under his wings ſhalt thou truſt.* How under his wings? and what is it to truſt under his wings? That appeares by the words following, *And his* truth *ſhall be thy Shield and Buckler:* Not onely his *Strength*, and his *Power*, but his *Truth* ſhall be thy Buckler. How his truth? Namely, his truth in his promiſes.

Thou by faith ſhalt truſt in the truth of his promiſes, and ſo his wings and feathers ſhall cover thee; and that truth of his in his promiſes truſted in, ſhall ſafeguard thee as a ſhield, and as a buckler. Faith in the promiſes, puts a man under Gods wings, and feathers: Faith in the promiſes, puts a man under that covert, and ſhelter of ſafetie. See the truth of this, in that of *David*, *Pſalm.* 119.114. *Thou art mine hiding place, and my ſhield, I hope in thy word.* How doth *David* make God his hiding place, and a Shield? By hoping in his word. In what word? The word of promiſe, in which God had promiſed to be an hiding place, and a ſhield unto him. And ſo *David* by faith getting under the covert of a promiſe, makes God his hiding place, and his ſhield.

3 *Thirdly*, get thy ſelfe by faith into Chriſt. There is no going to, nor getting into this Tower, for ſafetie, but by him. Gods Providence, Power, Mercy, and Promiſes, are theirs, who are in Chriſt. *All things are yours, and you are Chriſts*, 1. *Corin.* 3.22, 23. All things, that is, not onely *Cephas*, *Paul*, *&c.* But God himſelfe, and Gods attributes, his Providence is yours to defend you; his Power is yours to ſave you; his Mercie yours to deliver you: All yours, when Chriſt yours: we cannot get into the Tower of Gods Providence and protection, till we firſt get into Chriſt. A man that will runne to a Tower for ſafetie, muſt runne, 1. The right way. 2. To the doore of the Tower, or elſe it will be impoſſible to get in. If a man runne, and runne a wrong way, it is impoſſible he ſhould ever come into the Tower, or if a man runne, and runne not to the doore, he cannot breake in through the

Tower

Tower walles. Now therefore by faith get into Chriſt: *I am the way, Iohn* 14. and that in this ſence; for no acceſſe to God, but by Chriſt. And *I am the doore, Iohn* 10. and that in this ſence alſo, there being no entrance to God, but by Chriſt: ſo that by faith in Chriſt, wee runne the *right way*; and by faith in Chriſt, we come to the *right doore*, and to have the doore opened unto us, that we may get in. Herein lies ſafetie, *Micah* 5.5. *This man ſhall be the peace, when the Aſſyrian ſhall come into the land. Iſa.* 32.1, 2. Chriſt ſhall be an *Hiding place from the winde, a covert from the tempeſt, as a ſhadow of a great Rocke in a weary land*; we muſt ſeeke our ſafetie in the promiſes, and all the promiſes of God are Yea, and Amen in Chriſt, 2. *Cor.* 1.

And thus by faith thus uſed, wee runne to this tower; and thus by this running, we finde ſafetie. And therfore hence it is, that the ſame thing that is ſaid of God for our ſafetie, is alſo ſaid of faith. As here, and elſewhere God is called a *Tower*; ſo alſo is faith compared to a *Tower, Cant.* 4.4. *Thy necke is like* the Tower *of David.* By her necke is meant faith. The neeke joynes the head and the body together; and ſo faith joynes Chriſt and the Church. Now this faith is like the Tower of *David.* God is a Tower, and faith is a Tower; and how ſo? becauſe it is faith that brings us to God, that puts us within the walles and gates of this Tower; and is that which helpes us to that ſafetie within this Tower.

God is called our *Shield, Pſal.* 84. 11. & 91. 4. and faith is called our *Shield, Epheſ.* 6.16. *Above all things, take the* Shield *of Faith.* God is our

Shield, and Buckler, becauſe by his power he ſhelters and defends us: Faith is our Shield, becauſe it makes God our Shield. As when a man runnes to a Caſtle, and eſcapes a danger, we may ſay, that his caſtle, and his legges were his ſafetie. God is not a Tower to ſuch as are not towerd in their faith; hee is not a ſhield to thoſe that want the ſhield of faith. The way to have God our Tower, and our Shield, is to get the Tower and Shield of Faith.

And as we would have ſafetie by Faith, and truſting in God, our care muſt be, not onely to get faith; but our endevour muſt be, to increaſe and ſtrengthen our faith, ſo much as poſſibly we can. Every day be exerciſing, and ſetting it on worke; be advancing and improving it. The more faith, the more ſecuritie; the more ſecuritie, the more confidence, and preſence of ſpirit, in a caſe of danger. *Dwell deepe, O inhabitant of Dedan, Ier.* 49.8. Our endevour ſhould be, not onely to dwell in this Rocke, but to *dwell deepe:* get ſuch a meaſure of faith, as that we may get a great depth within this Rocke; make our trenches deepe, and get our ſelves deepely entrencht by faith. It is ſaid of the men of *Thebez, Iudges* 9. 51. that they not onely fled into that ſtrong Tower, but that they got them *up to the top of the Tower.* So let us not onely runne into this Tower, but get me up to the top of this Tower. That is done, when wee ſo exerciſe, and ſet our faith on worke, as that we come to have confidence, and aſſurance of Gods goodneſſe to us in times of feare and danger. Faith growing ſtrong, and dayly ſet on worke on the promiſes,

promiſes, is getting up to the top of the Tower. Tower up on high into God by the growth, and increaſe of thy faith. The higher, the ſafer. And thus we ſee how by faith we runne to this Tower, and what ſafetie there is to be had by ſuch running.

3. This *Running comprehends Repentance.*

As Sinne is a Running from God, ſo Repentance is a Running to God. For *Iſai.*55.5. *Nations that know thee not ſhall* runne *unto thee.* How ſhould or did they Runne? we ſhall ſee the expoſition, and accompliſhment of that prophecy, *Acts* 11.18. *Then hath God alſo to the Gentiles granted Repentance unto life.* By Repentance therefore did they Runne unto the Lord. And this is ſuch a Running as conduces to ſafetie. The *Righteous runnes*, namely by Repentance, and *is ſafe.* He humbles himſelfe for his ſinnes, mournes for them, and forſakes them, ſets upon a new courſe in righteouſnes, obedience and the feare of God, and ſo findes ſafetie and protection, *Iob* 22.23.25. *If thou returne to the Almighty, thou ſhalt put away iniquity far from thy Tabernacles, then ſhall the Almighty be thy defence.* There be two ſeverall parts of Repentance, and we ſhall ſee that there is ſafetie in Running to God by them both.

Firſt, there is with a ſorrow for ſinne, a forſaking and caſting of it off. He that will take a right courſe for his ſafety, muſt abandon all his ſinnes, and away with them, or elſe let him run as he will, he were as good ſit ſtill, for he ſhall but run in vaine, he ſhall not get into this Tower. The way to runne,

and to get in for safety, is a thorough forsaking of all our sinnes and lusts. See *Isay* 33.15,16. *He that despiseth the gaine of oppressions, that shakes his hands from holding of bribes*, that doth by bribes, and all unlawfull gaines, as *Paul* did by the Viper, *that stops his eares from hearing of bloud, &c. He shall dwell on High*, or in high places, *His place of defence shall be the munition of Rockes*. Thats the way then to dwell on high, to get a defence within the munition of Rockes to purge the heart, and whole man from all our lusts, and pollutions. If a man come with the gaine of oppressions, with his hands defiled with any injustice, with eares full of cruelty, eyes full of adultery, the Tower gate will be surely barred, and shut against such an one. And when such shall come to the Tower gate, and knocke, and rap, and cry *Lord, Lord open unto us*, the answer they will meet withall will be *Depart ye workers of Iniquitie*. This gate will not be opened to workers of iniquity. As the Iron gate that led into the city *opened of it owne accord* unto *Peter*, *Acts* 12.10. so the gate of this tower of it owne accord will shut it selfe against workers of iniquitie. As of the New Ierusalem it is said, *Apoc.* 22.14,15. *Blessed are they that may enter in thorough the gates into the city, for* without *are dogs, sorcerers, & whoremongers, & murderers, &c.* So is it true of this Tower. Blessed are all they that in a time of danger may enter in thorough the gates into the Tower. It shall not be every ones portion, for dogs, whoremongers, idolaters, lyars, &c. & all such kinde of persons must make account to be *without*, to be shut out, and not admitted into the Tower. God will be no protectour of such persons: but when

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men are purged, their hearts and hands, their eares and eyes, their wayes and lives are purged and waſhed from their luſts, then they *ſhall dwell on high, and the place of their defence, ſhall be the munition of Rockes.* There is a gracious promiſe of ſafety and protection, *Iſa.*4.5,6. *Upon all the glory ſhall be a defence. And there ſhall be a Tabernacle for a ſhadow in the day time from the heat, and for a place of refuge, and for a covert from ſtorme and from raine.* All comes to this, that the Name of the Lord ſhould be a ſtrong Tower for their ſafety. But yet marke when this ſhould be. *Verſe* 4, *When the Lord ſhall have waſht away the filth of the daughters of Zion, and ſhall have purged the blood of Ieruſalem from the middeſt thereof,* Then there ſhall be a defence, a ſhadow, a refuge, a covert from the ſtorme, when there ſhall be a waſhing, and a purging by the ſpirit of *Iudgement*, and *Sublation* as *Iunius* renders it, then will God ſhelter, and mightily protect them from all evils, and dangers.

A man that will be ſafe, muſt doe two things.

Firſt, He muſt *run* to the Tower.

Secondly, He muſt *enter*, and get into the Tower when run to it. Now without repentance, a man can do neither of theſe.

Firſt, He cannot *Run* to the Tower for ſafety without Repentance. It is in our running to this Tower for ſafety, as it is in the running of our Chriſtian Race. Now how we muſt run our Chriſtian Race, ſee *Hebr.*12.1. *Let us run the Race that is ſet before us.* But marke what courſe muſt be firſt taken, *Let us lay aſide every weight, and the ſin which doth ſo eaſily beſet us.* If a man will runne, it is no carry-

carrying of weights on his backe: a man that will runne had not need be hampered, and entangled with any thing. A man that runs ſo, will never get the prize, ſo in this caſe. A man that will get into this Tower muſt runne, running is a ſwift and ſpeedy motion. It is not a ſnayles pace will ſerve. It is impoſſible to be ſafe unleſſe we runne, and impoſſible to runne unleſſe we repent, for it is impoſſible to runne if we have *weights* on our backs, burthens on our ſhoulders, hamperments about our heeles, ſpecially if fetters about our legs. A fettered man will runne but ill favouredly, it is more then he can doe to goe well. Now all luſts and ſinnes are ſo many *weights*, burthens, ſo many chaines and fetters that cumber a man, and hinder him from running, *let us caſt off every weight* ſayes the Apoſtle. So here, if ye will be ſafe ye muſt runne: if yee will runne yee muſt caſt off every *weight*, that is, every ſinne, every luſt that fetters, and clogs you. Now repentance is the caſting thoſe off. So that if no repentance no caſting off weights, if no caſting off weights no running, if no running no ſafety. A man that would ſave himſelfe in this Tower muſt ſo runne to it as men in a feare, and purſuite of the enemy, uſe to runne to Caſtles and Forts. Men in ſuch caſes throw away all burthens and carriages, they throw away their very Armes, their Garments, that they may be light and eaſt, pedite to runne. We ſee when the Syrians were in feare of a danger, though a falſe feare, they ſought their ſafety by their flight and running away, and we ſee, 2 *Kings* 7.15. *All the way was full of Garments, and veſſels which the Syrians had caſt*

t wil*way in their haſte.* Becauſe they would be ſure
ngle to runne faſt enough, veſſels and garments, and all
r gewere flung away. If a man in the purſuite of an
intoenemy would needs bee ſo fooliſh, as to carry a
ſpeacke or a load on his backe, and ſay with himſelfe,
e. Iſh it is pitty to leave ſuch a thing behind, who
l im-would part with ſo good a thing, &c. before hee
s im-ould reach the Fort, the enemy would overtake
ack him, and cut him off. His luggage would hinder
bou is running, and make him fall ſhort. So a man
s. That will ſave himſelfe in this Tower, muſt throw
it away all his luggage, and his baggage, muſt caſt
luſt away all his luſts and ſinnes, which are ſo many
nan burthens and weights to clog a man that he cannot
inde on faſt enough, and ſoone enough to this Tower
eigh for ſafety. Theſe burthens, and this baggage of our
muſ ſinnes and luſts, will inevitably expoſe us to danger.
ver*Let everyone that names the Name of Chriſt, depart*
s, an*from iniquity.* 2 *Tim.* 2. 19. and let euery one that
hoſe unnes to the Name of God, and hopes to have the
ghti Name of the God of *Iacob* to ſet him on an high
ning place, let him depart from iniquity, let every one
thi that will *Runne to* the Name of God, let him firſt
an*Runne from* iniquity.

an 2 He cannot get into the Tower without re-
he pentance. There is no ſafety till a man get into the
me Tower. A man that lies, and lives in any ſinne or
d eſt uſt, cannot get into the Tower, though hee doe
re it come to the Tower. The righteous man not onely
ugh runs *unto* it, but *into* it, and is ſafe. So that a mans
an afety is to get into the Tower. There is no get-
ll ting into it ſo long as we are in our ſinnes, we muſt
ca firſt get *out* of our ſins before wee can get *into* the
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Tower.

Tower. It is with getting into this, as into materiall towers and forts in time of warre. In times of warre and danger, when men betake themselves to forts and holds, there is no man suffered to come in to them that hath a plague sore, or any such dangerous infection. By no meanes is such an one admitted to come in, or if he doe thrust in at unawares he is sure to be quickly turned out againe. So here if a man come to the Lord for protection, if he flie to this tower of his Name for safety, and come in his lusts, and his sins, and have not first by repentance put them away, looke how many sins, and how many reigning lusts he brings, so many Carbuncles and plague-sores he brings upon him. One plague-sore will keep a man out, how much more will that man be kept out, whose soule is as full of plague-sores, as *Iobs* body was full of boyles? If therefore we would get into the tower, and so runne as to be safe, first get we our plague-sores cured, and get we all our pestilent tumors healed.

2 There is in repentance, as a forsaking and casting away a mans sins, and lusts, so there is a reformation, a righteous life, an obedient life, a conversation in the feare of God, a care to keepe a mans selfe free from the common and reigning iniquities of the times he lives in. This part of repentance is a running to God also, and such a running, as wherein there is a great deale of safety: and therefore we shall find safety given to these in Scripture. There is safety in *Righteousnesse*: the *Righteous* runs, sayes the Text, and he is safe. He must bee a Righteous man that runs, and a righteous man that will look for safety. This Tower will be no Sanctuary for unrighteous

unrighteous ones, but such as have so forsaken their sinnes, as to leade a godly life, and to walke in righteousnesse, they shall find safety in this Tower, *Pro.* 11.4. *Righteousnesse delivers from death, and in the day of wrath,* which riches cannot doe. The gates of that City whose Wals and Bulwarkes are salvation, they are to be opened, *That the righteous Nation may enter, Isai.26.1.2. David* cals God his rock, and his *high tower, Psal.*18.2. and he doth it with the more confidence, because he could speake that, *ver.* 23. I *was also* upright *before him, and I kept my selfe from mine iniquity.* They that can say so, may with some confidence call God their *high Tower.* There is safety in *obedience* to God, *Prov.* 1.33. *Who so hearkeneth unto me, shall dwell safely, and shall be quiet from fear of evill.* Obedience is a walking in Gods Name, *Mic.*4.5. *We will walke in the Name of the Lord our God.* And obedience is a *running* in the wayes of Gods commandments, *Ps.* 119.32. *I will* run *the wayes of thy commandments,* Who may run more to God, then they who run in his commandments? Who shalbe safer in the Tower of his Name: then they who walke in his Name? There is safety in the *fear* of God. *The Angel of the Lord encampeth round about thē that fear him.* The garrison of the tower is pitcht about them. How safe was *Solomon* with that guard. *Behold his bed, which is Solomons, threescore valiant men are about it, of the valiant of Israel, they all hold swords, being expert in war, every man hath his sword upon his thigh, because of the fear in the night.* Such is the security of those that live holily in Gods feare. *In the feare of the Lord,* that is, in a righteous, holy, religious conversation.

*Isal.*34.7.

*Cant.*3. 7.8.

*Pro.*14 26.

verſation, *there is ſtrong confidence. And his children ſhall have a place of refuge.* Gods Name will be a ſtrong Tower to him that feares his Name. *A refuge for him and for his children.* In caſes of fear a mans greateſt care is for his children: a man that feares God, provides for the ſafety of himſelfe, and his children both. A man that feares God, ſhall get himſelfe, & his children both into the Tower. There is ſafety in *keeping a mans ſelfe free from the ſinne of the times*, and places he lives in: Freedome from *common iniquities*, prepares for freedome from *common calamities*. We ſhall finde a great plague amongſt the Iſraelites upon their ſinne of joyning unto *Baal-Peor*, the ſword walks, and the plague walks, and licks up twenty foure thouſand, *Num.* 25,9. Now though the ſword and the plague both did hew them down, yet all were not conſumed: there were abundance that were ſafe from that judgment, that were exalted, and ſet on high, as that they were out of the reach and walke both of the ſword and peſtilence. And doe but obſerve it well what they were that God in his ſpeciall providence protected from thoſe dangers. See *Deut.* 4.3,4. *All the men that followed Baal-Peor, the Lord thy God hath deſtroyed from among you.* All thoſe men out of the Tower and thoſe judgements finding them towerleſſe, ſwept them away, cut them off, and deſtroyed them. But *you that did cleave to the Lord your God, are alive every one of you this day.* Marke what it was that kept them ſafe, and alive, when the reſt went to the pot by thouſands: when others polluted themſelves with Idolatry and Whoredome, they cleaved to the Lord; and therefore when the ſword, and

plague

plague come, they are within this tower, and ſo are *Sword-proofe*, and *Plague-proofe*; thoſe Tower-walls were too high for the Sword, and the Plague to ſcale. Thoſe kept themſelues free from the common iniquities of their times, and *God* kept them free and ſafe from the common calamities of the times. Here is the way then to runne to this tower for ſafety. If in times of danger we would be ſafe, runne to the *Name of God* by repentance, and manifeſt wee our *Repentance* by turning from all our ſinnes, and luſts, and by walking in all righteouſneſſe, obedience, feare, holineſſe, godlineſſe of life, and cleaving cloſe to *God*, when others deſert and forſake him: and in this running lies our ſafety; by this we both run unto, and run into a ſtrong tower of ſafety: It would make a man ſicke againe to ſee the idle and fooliſh confidences of moſt men in their feares; well come what will, or can come, they truſt in *God*, and his Name, that they ſhall doe well enough, but yet in the meane time no repentance, no caſting away their ſinnes, no reformation, no righteouſneſſe, obedience, no cleaving to the Lord; Nay, on the contrary, nothing but provocation of *God* by their ſinnes. Now what a fond thing is it thus to deceive our ſelves? *Pſal.* 20. 1. *The Name of the God of Iacob defend thee*, or ſet thee on high. It is true indeed, that it is that Name of his, that muſt defend us, that muſt exalt, and ſet us on an high place; but yet conſider what little reaſon thou haſt to hope for any ſafety by that Name: Art thou not a ſwearer, and a taker of that Name in vaine? and doſt thou thinke that that Name ſhall defend thee, which thou prophaneſt? Wilt thou prophane

that

that Name, and think to be defended by that Name? Shall that Name which thou abuſeſt, be thy Tower? Thou indeed profeſſeſt that *worthy Name*; *Iam.*2.7. but by thy diſobedient ſinfull life, diſhonoureſt that worthy Name, and is it likely, that that name that receives diſhonour from thee, will be a defence to thee? Thou by thy luſt, and looſe courſes, cauſeſt this Name to be blaſphemed, and hopeſt thou for ſhelter under this Name? Thy luſts, thy covetouſneſſe, thy drunkenneſſe, abuſe and abaſe his Name, and ſhall that Name exalt thee who abaſeſt it? The Name of God is an holy Name, and ſhall we thinke that this righteous, and holy Name of the Lord, will be a tower, refuge, a ſanctuary for adulterers, ſwearers, drunkards, worldlings, and ſuch as walk not in his Name? The Name of the Lord is a ſtrong Tower; but to whom? what? to every looſe, prophane godleſſe perſon? No ſuch matter. *The righteous run unto it.* I, and ſo it may be, the unrighteous run unto it too, but the righteous run into it, and the *righteous* are *ſafe*. None get into it, none are ſafe by it but the righteous: they be onely godly, religious, repenting ſinners, to whom this Name is a ſtrong Tower. If *Rabſhakeh* had ſpoken *truly*; he had ſpoken *ſtrongly*, and unanſwerably, *Iſa.*36.7. *But if thou ſay unto me, we truſt in the Lord our God: Is it not hee whoſe high places, and whoſe Altars* Hezekiah *hath taken away?* As if he had ſaid, It is but a folly for *Hezekiah* to truſt in God, now he hath provoked God. But now in this caſe, men being guilty of abuſing, and diſhonoring Gods Name, we may truly daſh their vain confidences. You ſay, in feares

and

and dangers, wee truſt in *the Name of God*; but is not this he, whoſe name ye pollute with your oathes? Is not this he, whoſe name ye diſhonour with your ſinfull lives? Aſſuredly, for unrighteous perſons, that lye and live impenitently in their ſinnes, this name is no *Tower*, but a fire, a dreadfull burning, devouring fire, *Iſai.* 30 27. *Behold, the Name of the Lord comes from farre, burning with his anger, and the burthen thereof is heavie, his lips are full of indignation, and his tongue as a devouring fire.* His name is a *Tower* to the Righteous, but a *Fire* to impenitent ſinners: ſo that all unrepenting, and unreformed ſinners *flying* to the name of God, doe but *flye* from one danger to another, out of one fire into another, *Ezech.* 15.7 *I will ſet my fire againſt them, they ſhall goe out from one fire, and another fire ſhall conſume them.* That Name of God which ſhall be a *Tower* to the righteous, ſhall be a *Terrour* unto all ungodly and impenitent ſinners.

4. *This Running comprehends Prayer.*

To Runne to this Tower is by Prayer, to have Recourſe to God, and therein to ſeeke and ſue to him for helpe, and ſuccour in time of danger, and diſtreſſe. Prayer is not onely a Going, but a Running to the Lord. And it is ſuch a Running, upon which there followes ſafety, *Pſal.* 18.2. *The Lord is my high tower.* But how will he get into that high Tower? He will *Runne* into it. But how will hee runne into it? *verſ.* 2. *I will* call *upon the Lord.* So will he Runne into it. And what ſhall he be the better for running into it? *So ſhall I be ſaved from mine*

enemies, and ſo from all dangers. All which comes to this, The Name of the Lord is an high and ſtrong Tower, I will by Prayer Runne into it, and ſhall be ſafe. And *David* tells us of it, as of an experimented truth, *Pſal.*34.4.6. *I ſought the Lord, and he heard me, and delivered me from all my feares. This poore man cryed, and the Lord heard him, and ſaved him out of all his troubles. David* was in feares, and was delivered from all his feares: He was delivered by running into this Tower, and he ranne into this tower by Prayer. There be terrible times threatned, *Ioel* 3.15,16. *The Sunne and the Moone ſhall be darkned, &c. The Lord ſhall roare out of Sion, &c. and the heavens ſhall ſhake:* the hearing of ſuch ſad things was enough to make their hearts ſhake. Alas, when ſuch blacke dayes ſhould come, what would become of Gods people? how ſhould they doe at ſuch a time? Well enough; *But the Lord will bee the hope of his people*, or the *place of Repaire*, or the *Harbour of his people*, and *the ſtrength of the children of Iſrael.* Herein ſhould they be happy, that in ſuch a time they had the Name of God for their Tower of ſafetie. But how ſhould they get or run into that tower, ſo as they might be ſafe? That we may ſee by the like paſſage, *Ioel* 2.31,32. *The Sun ſhall be turned into darkneſſe, &c. And it ſhall come to paſſe, that* whoſoever ſhall call *upon the Name of the Lord, ſhall be delivered:* So that as the Name of the Lord is a tower, ſo that tower muſt be runne into; and the way to runne into that tower of the Name of God, is to call upon that Name: And he that runnes ſo, runnes not in vaine, it ſhall come to paſſe, that *whoſoever ſhall call upon the Name of the Lord,*

Lord, ſhall be delivered. When *Davids* heart was over-whelmed with troubleſome thoughts and feares, he betakes himſelfe to God, *Pſal.* 61. 3, 4. *Thou haſt beene a ſhelter, or a refuge for me, and a ſtrong tower from the enemie; and I will make my refuge in the covert of thy wings.* And what courſe takes he to doe it? *verſe* 1,2. *Heare my cry, attend unto my prayer, &c.* So that by Prayer hee runnes to the ſtrong tower, and to the place of Refuge. *Lead me,* ſayes *verſe* 2. *to the Rocke that is higher then I;* that Rocke is none other, but that ſtrong tower, *verſe* 3. Both the Name of the Lord. That tower is an *high tower*, *Pſal.* 18.2. and that Rocke is here *an high Rocke*, the Rocke *higher then I:* and yet there is a way to get into the higheſt towers; by ſcaling Ladders, a man may get over the high walls of towers. This tower and rocke too high for *David* himſelfe to get into, and therefore he ſets to the ſcaling Ladder, *Lead me into the Rocke*, and into the tower that is *higher then I. Heare my cry, attend unto my prayer:* So he makes Prayer the ſcaling Ladder, to get upon that rocke, and into that tower, that otherwiſe had beene too high for him; hee gets that ſafety and deliverance, which otherwiſe but by Prayer unto God, had beene impoſſible to have beene obtained.

When *David* was in danger of *Saul*, ſee what reſolution he takes up, *Pſal.* 57.1. *In the ſhadow of thy wings will I make my refuge, untill theſe calamities be over-paſt.* Wee ſhall ſee in the title of the Pſalme, that *David* was then in the Cave. It is ſaid, 1. *Sam.* 23.29. that *David* went and dwelt in the *ſtrong holds* at En-gedi; and this Cave that now

David was in, was amongſt thoſe ſtrong holds, as appeares, 1. *Sam.* 24. So that *David* in the Cave was in a ſtrong hold; and yet *David* thought there was little ſafetie in that ſtrong hold, unleſſe God himſelfe were his refuge; and therefore ſayes hee, *In the ſhadow of thy wings will I make my refuge till theſe calamities be over-paſt.* As if hee had ſaid, Lord I am already in the Cave and the holds, and in the ſhadow of it; but yet for all that, I thinke not my ſelfe ſafe indeed, till I have made my refuge in the ſhadow of thy wings: that is therefore the courſe I reſolve, and build upon. It was wiſely done of him; and marke what courſe hee takes to doe it, *verſ.* 2. *I will cry unto God moſt high.* I will by prayer put my ſelfe under the ſhadow of Gods wings: and marke what ſucceſſe ſhould follow, *verſ.* 3. *He ſhall ſend from heaven and ſave me from the reproach of him that would ſwallow me up. God ſhall ſend forth his mercy and his truth.* When we ſend prayers up to heaven, God he will ſend helpe downe from heaven: when we ſend forth our prayers and ſupplications, God will ſend forth his mercy and his truth, his power, and will ſet all his attributes on worke for the effecting of our ſafety, and deliverance. Indeed it is truſting, and ſo thruſting our ſelves under the covert of Gods wings, in which our ſafety lies, as before we ſaw; and ſo *David* takes that courſe, *verſ.* 1. But yet *David prayes* to God, as well as he *truſts* in God. And unleſſe we pray as well as truſt, our truſt will faile us: for we muſt truſt to God for that we pray for.

That ſame is an excellent paſſage, *Iſai.* 59. 19. *When the enemy ſhall come in like a flood, the Spirit of*

of the Lord ſhall lift up a Standard againſt him; that is, ſhall both defend from his violence, and ſhall alſo put him to flight. Now that which is there ſpoken of an enemy, is true of any danger: when Peſtilence, Famine, &c. ſhall come in like a flood, the Spirit of the Lord ſhall lift up a Standard againſt them.

Now what is that Spirit of the Lord? I know it is meant properly of Gods power & might, as *Zech.* 4.6. *Not by might, not by my power*, that is, not by the might and power of man, but *by my Spirit*, ſaith the Lord, that is, by my might, and my power: So here, the Spirit, that is the power of the Lord, ſhall lift up a ſtandard againſt him. But yet if it be not meant alſo of prayer, which is ſtirred up in the hearts of the faithfull, by the ſpirit, who is therefore called the ſpirit of prayer, yet may we allude at leaſt unto it, & ſay, that when an enemy, or peſtilence, or famine, ſhall come in like a flood, ſhall come and over-ſpread it ſelfe like a flood, and ſhall like a flood come unreſiſtably, the Spirit of the Lord ſtirring up prayer in his peoples heart, ſhall *lift up a ſtandard* againſt them: the Spirit of Prayer ſhall ſhelter from, and chace away ſuch feared dangers. Prayer is often called, the *Lifting up of the hands*; and *Hezekiah* hath a phraſe of lifting up a prayer, 2. *Kin.* 19.4. *Lift up thy prayer* for the remnant that is left. Now when in caſe of danger, *Gods people* can *lift up a prayer*, then in that very thing doth the Spirit of God *lift up a ſtandard* againſt that danger. Therfore we ſhal ſee that prayer is made the remedy againſt all dangers, and evill.

It ſaves from enemies, 2. *Sam.* 22.4. *I will* call *on the Lord, ſo ſhall I be ſaved from mine enemies.* It

ſaves and diverts from oppreſſours, *Iſai.* 19. 20. *They ſhall cry unto the Lord, becauſe of the oppreſſours, and he ſhall ſend them a Saviour, and a great one, and he ſhall deliver them.* It diverts and ſaves from famine, *Amos* 7. 1,2,3. It is an Antidote againſt the peſtilence, 2. *Chron.* 7. 13,14. *If I ſend peſtilence among my people, if my people ſhall humble themſelves,* and pray, *I will heale their land. Numb.* 16. 46,47,48. *Aaron* burnes incenſe, and the plague was ſtayed: this is the perfume that muſt ſweeten the aire, and heale a land. When the fire of Gods wrath burnes and ſmoakes, it is the ſmoake of this Incenſe, and the burning of it, that muſt quench the burning of Gods anger. Thus the ſpirit of the Lord is that wch *lifts up a ſtandard* againſt the danger of all evills, when he enlarges his peoples hearts with a Spirit of prayer: And therefore we ſhall ſee that prayer is not onely a *meanes,* but a *pledge* of mercie, and ſafetie comming; when God gives his people a Spirit of prayer, it is the harbinger, and fore-runner that comes with the good tidings of ſafetie and deliverance, *Ierem.* 3. 19. *But I ſaid, how ſhall I put thee among the children, and give thee a pleaſant land? &c.* As if he had ſaid, I have thoughts and purpoſes of mercy and deliverance towards thee: It is in mine hand to deliver thee from thy captivity, & to bring thee into thine owne land againe; but what courſe ſhall I take to effect and bring it about? *And I ſaid, Thou ſhalt call me, My Father.* As if he had ſaid, I have bethought my ſelfe now, of a way how to compaſſe it, I will powre downe a Spirit of prayer upon thee, and thou ſhalt call upon me, & call me Father: I will give thee the Spirit of Adoption, by which thou

thou ſhalt in prayer cry, *Abba* Father; and ſo then I will put thee among the children, and give thee an inheritance, and ſeat you in your owne countrey againe. The ſum of all is, that God would give them a Spirit of prayer, which ſhould bee not onely the meanes, but the pledge and earneſt of their deliverance. Prayer is the *key* of the tower-gate. Now when *God* takes away the ſpirit of prayer, when hee doth that which *Eliphaz* charges *Iob* withall, *Iob* 15.4. *Thou reſtraineſt prayer before God*; When, I ſay, God doth reſtraine prayer, and take that ſpirit of prayer from him, then God takes away the *Key* of the Tower gate, and that is a ſigne that God doth not meane that ſuch a one ſhall get into the tower: So on the contrary, when God gives a man a ſpirit of prayer, he gives him the *Key* of the Tower-gate. And the giving of a man that Key, is a pledge of Gods intentions to him for ſafety and deliverance from dangers and feared evills. God would never give a man a key to open the gate, if he did not intend his entrance into the Tower.

As then we deſire ſafety in a caſe of feare, ſo get into this tower. He that would get into this tower, muſt doe two things; *Firſt*, he muſt runne to it: *Secondly*, hee muſt get the doore, or gate opened when hee comes to it. If the gate were open, and a man runne not to it, or if a man did runne to it, and the gate not opened, there were no ſafetie to be had: But then there is ſafetie, when a man runnes to it, and gets the gate opened, ſo as alſo hee may runne into it. The way to doe all theſe is prayer: We run to it by Prayer; Prayer is a running to this Tower, and prayer is that which opens the gate. A man that

would enter in at a gate, muſt either knocke at the gate, or he muſt take the key, and unlocke it. Prayer is a *knocking* at the tower-gate, and ſuch a knocking, as knockes it open, *Matth.*7. *Knocke, and it ſhall be opened unto you*, which is the ſame with that, *Aske, and it ſhall be given unto you.* Prayer is the turning of the key, and the unlocking of the gate. It is ſaid of the Angell, and *Peter*, *Acts* 12.10. that when they came to the *Iron gate, that led into the citie, it opened unto them of its owne accord.* Looke what the Angell was to *Peter*, that is prayer to a man comming to the gate of the tower; the gate of the tower will *open of it owne accord* to a man that comes with prayer. Let a man therefore in his feares, betake himſelfe to this dutie of ſeeking God, as to a courſe of ſafety, *Runne* to the tower by prayer, *Knocke* at the gate by prayer, *unlocke* the doore, and get entrance by prayer, *Pſal.* 20. 7, 8. *Some their Charets, and ſome their horſes, but we will remember the Name of the Lord our God. They are brought downe, and fallen, but we are riſen, and ſtand upright.* There is more ſafetie in *Remembring the Name of the Lord*, then in charets & horſes: They that put their ſafetie in their Charets, and their horſes, may come downe, and fall low enough, but they that remember the name of the Lord, they riſe, and ſtand upright. It is a mans ſafeſt courſe then by farre, to *Remember* the name of the Lord. But what is it to *remember* the name of the Lord? That is, by prayer to run to the Lord, *Ionah* 2.7. *When my ſoule fainted within me*, I remembred *the Lord.* That courſe *Ionah* tooke in the feares and faintneſſe of his ſpirit, to *remember* the Lord. But what meanes hee by Remembring the Lord? that he ſhewes in the

words following. *And my prayer came in unto thee into thine holy Temple.* Prayer then is the *Remembring* the Name of the Lord, and *Remembring* the Name of the Lord is the course of safety. Remembring the Name of the Lord is Running to the Tower of Gods Name, and he that runs into it he is safe. And yet how little is this course thought upon by men in their feares! Every thing is done, but that which should have beene done, and that is last done, if done at all, which should be first done. The Prophet tels them of a sad day that was comming upon them, *a day of trouble and perplexity, of breaking downe the walls, and crying to the mountaines.* And what course take they? *They looke in that day to the armour of the house of the Forrest, verse* 8. *They view the breaches of the City, and breake downe houses to fortifie the wall, ver.* 9. 10. But all this while no *looking to God* from whom the evill came, nor seeking unto him who could defend them from that evill, verse 11. Nay *in that day* God called to fasting and praying, *vers.* 12. and in *that day* they looke to the armour of the house of the forrest, and so looke to that, that they looke not to God, so looke to that they give themselves up to their jollities, and merriments, as if more confidence were to be put in the armor of the house of the forrest, in their ditches, and fortifications, then in running by prayer unto the strong tower of the Name of the Lord. That is the folly & madnesse of men, to neglect this course which so much cõduces to their safety. Look we to God, what ever we look to, and look and seek to God first, before we look to any means though never so lawfull, hopefull, and helpfull. *Isa.* 22. 5.

Object

Ob. *Object.* If there be such safety to be found in prayer, that is a thing soone done, we can easily go to God, and pray to him if that will serve.

Answ. *Answ.* It is not any kinde of prayer by which we must Runne into this Tower, and will helpe us to this safety. But it must be in Running unto this tower, in running for safety, as in that running for the crown, 1 *Cor.* 9. 24. *So runne that yee may obtaine.* It is not enough to *runne*, but a mans care must be *So* to runne that he may obtaine the price, and the crowne. Men may run, and yet not obtaine the crown, because they runne not *So*, *So* as they should, and must doe that will obtaine the crowne. So is it in this running for safety, *So runne* that ye may obtaine. A man may run, may pray, and yet not obtaine safety. It is not enough therefore to runne, to pray, unlesse he Runne, unlesse he pray *So*, that is, *So* as hee must pray that would obtaine safety. The prayer therefore that would obtaine safety it must have these two qualifications.

1 *First*, it must be *Instant*, earnest, fervent prayer. Prayer is a running to God. In running there is more putting out of a mans selfe, and his strength, then in the ordinary pace of Going. There is more vehemency and earnestnesse required in running, then in a walking pace. A man shold do in praying, as hee would doe in running from an enemy to a Fort, or Tower. A man in danger of an enemy would not walke an easie pace but would run, and run with all his might that he could. And so should men pray, that would by prayer runne into this Tower. It must be prayer in which men must put out themselves to the utmost, it must be done with all

all vehemency, and contention of ſpirit. It is not verball and formall praying will ſerve the turne, that is not ſo much as going and walking, much leſſe is it running. A mans tongue may runne in prayer, but it is no running to God, unleſſe a mans heart, and all his affections are at the worke with all their might: that the King of *Nineveh* knew, and therefore when he heares of the danger they were in, he preſſes his ſubjects not onely to prayer, but to *crying* prayer. He ſayes not, let men pray, but *let men cry*, not that onely, but *let men cry mightily* unto God. *Ion.*3.8. He ſaw that if there were any hope of ſafety by running into this Tower, that it muſt be by running with all their might: if there were any helpe for them by prayer, it muſt bee by earneſt inſtant vehement prayer. It is one thing to *ſay* a prayer, another thing to *pray* a prayer. *Iam.*5. 17. *Elias prayed in his prayer*, as the words are rendred in the margine of the New Tranſlation, προσευχῇ προσηύξατο. It is Tranſlated, hee *prayed earneſtly*. Then a man prayes earneſtly, when hee prayes in his prayer. That may be a prayer *materially*, which *formally* is no prayer, and a man may have a prayer, and uſe a prayer, and yet not *pray in his prayer*. When he prayes onely with his tongue, is onely verball, and formall, he prayes not in his prayer. *Formall* prayer is not prayer *Formally*, becauſe that which gives forme and being to prayer, is that a man *pray in his prayer*. And that is done when prayer is inſtant, earneſt, fervent. And ſuch prayer it is that is *effectuall*, that *prevailes much*. *Iam.*5.16. When a man prayes in his prayer, ſuch prayer is ſuch a running as will be effectuall, and

prevaile

prevaile much to get a man into, and to keepe him safe in this Tower. The way to prevaile with men from whom we feare danger, is to take a course first to prevaile with God, *Gen.*32.28. *Thou hast power with God, and with men, and hast prevailed:* that is, thou hast had power with God, and hast prevailed with him, thou shalt therefore also have power with men, and prevaile with them. But how came he to prevaile with God? *Iacob wrestled* with him, as we see in the story. And what was a speciall thing in that wrestling we shall see, *Hos.* 12.3,4. *By his strength he had power with God.* That was one way by which he had power with God. *By his strength*, by the strength of his faith But there was another way, *ver.*4. *Yea he had power over the Angel, & prevailed, he wept and made supplication unto him.* Hee prevailed by prayer, but it was not perfunctory, and formall prayer, but it was wrestling and weeping prayer, instant and earnest prayer. *Hee wept and made supplication.* Some in their dangers and fears can weep, their fears wring tears from them, but it is not teares, will prevaile without prayers. And some may pray, and make supplication, but it is not prayers without tears will prevaile, *Prayers* and *Tears*, weeping prayers, weeping supplications are the prevailing prayers for safety: wrestling prayers are prevailing prayers with God, and prevayling with God is the way to prevaile with men. So did *Iacob* run into this tower, and was safe. These prayers and tears so prevailed that *Esau* instead of *killing* fals to *kissing* of *Iacob*. The King that is not able with his ten thousands to meet with him that comes against him with twenty thousands, whilest his

his adverſary is yet a great way off, *ſends an ambaſſage, and deſires conditions of Peace*, *Luke* 14.31, 32. Now in caſes of fears and danger, our prayers to God are *Ambaſſadors for peace*, and ſafety. Now as theſe *Ambaſſadours* act their cauſe ſuch is our ſpeed. If theſe Agents doe their buſineſſe coldly, and only for forme, there is little peace and ſafety to be hoped for by their Ambaſſage. But if we would have peace and ſafety by their Embaſſy, they muſt goe to worke as thoſe, *Iſa.* 33.7. *Behold their meſſengers ſhall cry without, the ambaſſadours of peace ſhall weep bitterly.* The meſſengers muſt cry, the Ambaſſadors weep, and weep bitterly, that will prevaile for peace, and ſafety, from danger. Their earneſtneſſe, vehemency, fervency, and their teares, theſe muſt be the rhetorick and oratory, by which they muſt prevaile. Prayer is running unto God; but *ſo run* that ye may obtain, *ſo pray* that yee may prevaile for ſafety. So pray, with ſuch inſtance, with ſuch fervency, with ſuch earneſt contention of of ſpirit, as that yee may finde entrance into this tower, God was *Davids* Tower, and thus hee uſed to get into this Tower, not onely by prayer, but by this earneſt prayer, he prayed as men uſe to run in caſe of danger, with all his ſtrength, *Pſal.* 61. 3. *Thou haſt been my ſtrong Tower, from the enemy*, and ſo I hope thou wilt be ſtill, what courſe takes he to get into that Tower? *verſ.* 1. *Heare my cry O God, v.* 2. *from the ends of the earth, &c.* He runs to the Tower not only by prayer, but by earneſt, and *crying* prayer, *Pſal.* 119.145, 146. *I cryed with my whole heart*, I ran to the tower with all my might, & force, *I cryed unto thee, ſave me.* It is *crying* prayer, that

that is, *saving* prayer. *Knocke and it shall be opened unto you*, *Matth.*7. A man pursued by an enemy, running to a tower, if he finde the gate shut, how knockes he? He knocks as loud as he can, he knocks with all his might, knocks and beats at the doore, as if he would beat the doore open. His life lies upon it, and therefore he knocks not gently, and easily, but on with all his might.

2 *Secondly*, It must be *constant*, else no safety by it. A man pursued by an enemy if he will be safe, must not onely runne for a while, and some little part of the way, but he must hold on running till he comes to the Tower. If he runne for some time, and then growes weary, and out of breath, and so stands still, or sits him downe: an enemy may easily overtake and surprise him before hee can get into the Tower. It is not simply running in which a mans safety lies, but in running into the Tower. And how is hee like to runne into the Tower, that holds not out running till he come to the Tower? Hee that stands still, sits downe, and ceases his running pace, may easily bee cut off before he get into the Tower. Our safety lies much upon our constancy in seeking God by prayer. *So runne that yee may obtaine* safety by running, that is, runne constantly, and hold on in prayer without wearinesse, or slothfulnesse. *Iacob* not onely wrestled, but he wrestled all night, and would not let the Angel goe till he blessed him. He did not wrestle a bout or two, and then give over, but he held out wrestling, and so prevailed against *Esau*, and was safe from him. It must be *constant* as well as *instant* prayer, by which we must get into the Tower. *Knocke and it shall be*

opened

opened unto you. A man that will get into the tower, muſt knock at the gate, and as he muſt knocke inſtantly, and earneſtly, ſo he muſt knocke on, and not ceaſe knocking, till the doore be opened. Hee muſt knocke as *Peter* knockt at the doore of *Maries* houſe, *Acts* 12.13. *He knocked at the doore of the gate,* and though they doe not preſently open, yet he gives not over knocking, but *ver.* 16. *Peter continued knocking,* and then the doore was opened. *David* joyned both together in his prayers, *Inſtancy* and *conſtancy*, *Pſal.* 55.17. *Evening and Morning, & at noon will I pray, and cry aloud.* He would pray, and cry, yea, & cry aloud. He was *inſtant*. He would not do it once or twice, and then ſet downe and lay it aſide, but *evening, morning, and at noone,* he would be aſſiduous in the duty, every day he would make it his mornings worke, his evenings worke, and his noones worke too. And he would hold out, and not faint, nor throw up, but this courſe he would goe on in, till the Lord ſhould heare his voyce. Hee was conſtant, and why would he hold on thus conſtantly in this duty? Becauſe, *verſe* 18. *He hath delivered my ſoule in peace, from the battell that was againſt me.* As if he had ſaid, I have heretofore been in great dangers. In thoſe dangers I earneſtly and conſtantly ſought God by prayer. I ran unto the Tower of his Name, and I was exalted, and found ſafety: and therefore I will now doe ſo againe, I will pray and cry aloud, I will pray inſtantly, I will pray evening, morning, and at noone, I will pray cõſtantly. The Name of the Lord is a ſtrong tower, the righteous runs into it, want *hath run,* or doth ſometimes runne, but *he Runnes,* hee is alwayes run-

running, he makes it his constant worke, he goes on setledly in that course, and so is exalted. And so much for this fourth thing in which this running consists, and for the first point also. The doing of those duties by which wee may get into this Tower.

2 *The second* generall point, is the manner of doing all these duties, which is a speciall requisite for the procuring of safety. And that manner of Doing them is implyed in this word *Runnes*. The Righteous *walkes* not, *goes* not, they are but slow motions, but he *Runnes*. Running is a motion of speed, a motion of haste. *Ionathan* commands his Lad, saying, *Run find out now the arrowes that I shoot*, and shooting an arrow beyond him, hee cryed after the Lad, *Make speed, haste, stay not*, 1 *Sam.* 20. 36, 38. That is to Runne, to make speed, to haste, and not to stay. The Righteous man then runs to the tower, that is, he doth not onely use all these forenamed means, and take those courses for his safety, but he sets upon them with speed, and makes haste to the use of them. He not onely beleeves, but he makes haste to set his faith on worke. He not onely repents, but he speedily, and quickly goes about that businesse, he out of hand in the first apprehension of danger, sets upon the humbling of his soule, and the reformation of his wayes, and walking in obedience to God. Hee not onely betakes himself to prayer, but doth it presently and without delaying, sets upon the course that may make for his safety. *He runnes*, he speedily sets this course on foot, for feare of being too late, and least the danger should overtake him before hee bee Towered.

So

So that he that will goe wisely to worke, must take these courses speedily. As in that case the Apostle speakes, 1.*Cor*.9. *So runne that ye may obtaine*, so in this, so runne that ye may obtaine safetie. So it is, *so hastily, so speedily, so quickely*. Running is a swift, speedy, and an accelerated motion of the body. So should a man that seekes safetie goe to this Tower, as *Lot* went to *Zoar*, *Genes*.19.22. *Haste thee, escape thither*. Implying that his *escape did not* onely lie in going out of *Sodome*, nor in going unto *Zoar*, but in his *Haste* from the one, and in his Haste to the other, *as if no Haste, no escape*. When the plague was broken out in the campe of Israel, *Num*.16.46,47. *Goe quickely*, sayes *Moses* to *Aaron*, and *Aaron* goes, and marke how he goes. *He ranne into the middest of the Congregation*. That should be our pace for our owne safetie, which was his pace for the safetie of others. *A quicke running pace*. That is the pace that men pursued by an enemy use, feare is as wings to their bodies, they runne full speed to a Fort, where they may get shelter. *Ier*.48. 28. *O ye that dwell in Moab leave the cities, and dwell in the Rocke, and be like the Dove, &c*. Now how goes the Dove to the Rocke when she is pursued by the Hawke? See by that *Isay* 60 8. *Who are those that* flie *as a cloud, and as the* Doves *to their windowes*. A Dove is naturally swift of flight, swift of wing, no foule swifter, but specially she flies swift when she flies for her life. Her ordinary flight is like the clouds, but feare makes her flight swifter. And thus *David* when hee saw a storme and a tempest comming, he doth not only wish wings to flie away, and to escape it, but he wishes *Doves wings*, *Ps*.55.6.

Oh that I had wings like a Dove, *for then would I flee away and be at rest, I would* haſten *mine eſcape from the windy ſtorme, and tempeſt.* As if no way to eſcape a ſtorme, and a tempeſt but with a *Doves wings.* It is not any wings, they muſt bee Doves wings that muſt doe it: the ſwifteſt wing is needfull in ſuch a caſe. It muſt be a Doves wing, and a Doves ſwift flight that muſt get into the holes and clefts of the Rocke. A mans eſcape lies upon a Doves wings: and ſure it is, that our ſafety lies not more in the duties doing, then in this manner of doing them with ſpeed. *Deliver me, O Lord, from mine enemies,* I flie *unto thee to hide me, Pſal.* 143. 9. A man that would bee ſafe from enemies, and the danger of them, his ſafety indeed lies in being hid with God, in being hid in that Tower; but yet he that will be hid in it, muſt take a courſe to get into it: He muſt runne into that Tower, hee muſt flie to God, *I flie unto thee to hide me.* Running is a ſwift pace, but flying is a ſwifter motion. As God hath *Wings* for *ſafety* and ſhelter, *Pſal.* 91. 4. So muſt a man have *wings* for *ſpeed* and *ſwiftneſſe*, that will make his refuge under the ſhadow of thoſe wings: and there is great reaſon of making *ſpeed* and haſte in the worke.

I Delayes are dangerous in caſes of this nature. As ſoone as ever *Moſes* knew that wrath was gone out from the Lord, and that the plague was begun, hee bids *Aaron goe quickely*; and *Aaron runnes* with all the ſpeed hee can, *Numb.* 16. and yet all this ſpeed notwithſtanding, there dye foureteene thouſand, and ſeven hundred of the Plague, before *Aaron* could make attonement, and quench the fire. What if *Aaron* had ſtayed till next day, til the next weeke? What

What if hee had ſlighted the danger? Tuſh, the Plague is but now begun, it may bee it may prove nothing; it may be, after a few dayes it may ceaſe againe, let us try a little while, and firſt ſee what it will doe, and if it doe riſe to any height, then I will take the cenſer, and make attonement. If hee had thus fore-ſlowed, and delayed the time, what a dangerous thing had it beene to Iſrael? Iſrael had beene in danger to have beene eaten up with the Plague; and where one dyed, there might have died a thouſand. *Aarons* delay had beene Iſraels preſent death. When Gods wrath is once out, and once up, it haſtens, and makes quicke and ſpeedie executions, it diſpatches men a pace; and if they have not made haſte to get themſelves within the Tower, that will make haſte to deſtroy them. The two women that did lift up the *Ephah*, *Zech.* 5.9. They had wings, the wings of a Storke, and the winde was in their wings; to ſhew the haſte and ſpeed with which that judgement ſhould be executed. The wrath of God, when it breakes out, may bee named as that childe was, *Iſai.* 8.3. *Maher-ſhalal-haſh-baz*, It makes *ſpeed to the ſpoyle, it haſtens the prey.* And therefore in caſe men make not haſte into this Tower, they are but undone, and gone men. It was wiſe counſell the Egyptians gave *Pharaoh*, *Exod.* 10.7. *Let the people goe, wilt thou firſt know that Egypt is deſtroyed?* As if they had ſaid, Danger, and great danger is towards us, let us not delay to take a courſe for our ſafetie, and put it off till it will be too late, till we bee deſtroyed: And their courſe and practiſe afterwards was a wiſe courſe, *Exod.* 12.33. *And the Egyptians were urgent upon the people, that they*

might ſend them out of the land in haſte; *for they ſaid, We are all dead men.* They ſaw they were all in danger of death, if they did not haſten to take a courſe for their ſafetie, and therefore they are *urgent* to ſend away the people *in haſte.* Haſte, ſayes the Proverbe, makes waſte; but here it is otherwiſe, haſte prevents waſte, and want of haſte makes waſte. It was *Lots* fault, that *he lingred* in *Sodome*, *Geneſ.* 19.16. *And whilſt hee lingred*, hee made not the haſte he ſhould have done; loath he is to leave *Sodom*, and how much danger his lingring and delaying expoſed him unto, the text implies, *Whileſt he lingred, the men layd hold upon his hand, &c. the Lord being mercifull unto him, and they brought him forth, and ſet him without the Citie.* The words imply, that if the Lord had not made more *haſte* then he did, and if he had not ſnatcht him as a brand out of the fire, hee had lingred till the fire and brimſtone had beene about his eares. It is a very dangerous thing then to linger, and not to runne, and make haſte to this Tower.

2 It is a greater deale of ſafetie that is in the ſpeedy doing of theſe duties: Our proverbe is, *The more haſte, the worſe ſpeed*; but here it is contrary, the more haſte, the better ſpeed: the more haſte, the more ſafetie. When *Abigail*, and her familie, was in danger of *David*, that he had ſworne the deſtruction of *Nabal*, and all his familie; ſo ſoone as ſhe is informed of the danger, ſhe takes a courſe to prevent it: the Text ſayes, ſhe was a woman of a *good underſtanding*; and as ſhe ſhewed her ſelfe to be ſo in other things, ſo in this one thing, as much as any, that ſhee goes ſpeedily about a courſe of ſafetie,

1. *Sam.*

1.*Sam.*25. 18. *Then Abigail* made haſte, *and tooke two hundred loaves, &c.* And *verſ.*23. *And when Abigail ſaw David, ſhe haſted, &c.* And ſee what ſhe got by it. *verſ.*33. *For in very deed, as the Lord God of Iſrael lives, which hath kept me backe from hurting thee,* except thou hadſt haſted, *and come to meet me, ſurely there had not beene left unto Nabal. &c,* Hee ſayes not, except thou hadſt come to meet me; but *except thou hadſt haſted,* and come to meet me; ſhe might have come to meet him, and have met him too late. As if he had ſaid, thou mayeſt thanke thine haſtening to meet me: thine haſte hath beene thy ſafetie. If therefore a man in the apprehenſion of danger, have any provident thoughts for his owne ſafetie, let him not onely take the courſe preſcribed, but let him doe it with ſpeed. As Chriſt ſaid to *Iudas* in that, ſo ſay I to thee in this caſe, *That thou doeſt, doe quickely,* the *ſooner* the *ſafer.* It is great wiſedome to ſend Embaſſadours of peace, whileſt the adverſary is *yet a great way off, Luke* 14.32. If a danger and a feare be remote, and farre off, it is good to provide with the ſooneſt for ſafety. It is the faſhion of the Spaniard, if he ſees a fray at the further end of the ſtreet, though it be an whole ſtreets length off him, yet to draw his weapon preſently: he will be ſure to looke to one, and will not be to ſeeke for his ſafety if the danger ſhould draw nigher him. So if we ſee the Lord drawing, and unſheathing the ſword of his wrath in the Peſtilence, or any other judgement, take a courſe preſently for ſafety, preſently be betaking thy ſelfe to the Tower: though the danger ſeeme to be farre off; ſpecially doe it, if the danger be *neere you, at the*

doores, Matth. 24.33. Mens ſecuritie and love of the world ſo beſots them commonly, that they are not ſo ſenſible, and apprehenſive of dangers as they ſhould bee; and therefore no haſte with them but good. If they goe towards the Tower, it is at the beſt but a foot pace; yea, but a Snayles pace, they walke on *leaſurely*, and *lingringly*; they doe not runne full ſpeed, as if their ſafetie lay in their ſpeed; whileſt men want the Doves wings, it is an adventure whether ever they will get under Gods wings.

3 *The third* and laſt generall poynt is, the doing of ſuch duties which are to bee done when entred and gotten into the Tower, and they are theſe two.

1 1. Have a care to keepe our ſelves within the Tower; being once gotten under Gods protection, have a care to walke cloſe, and to keepe cloſe to him: Take heed of ſtragling out of this Tower. A man that was gotten into a citie of Refuge, was ſafe from the danger of bloud, ſo long as he kept himſelfe within the walles of the citie; but if he thinking his confinement too ſtreight, and his condition too ſtrict, would be adventuring to take ſome libertie, and to goe abroad; if the avenger of bloud found him abroad, he might then ſlay him without any guilt, *Num.* 35.26,27,28. *If the ſlayer ſhall at any time come without the border of the citie of his refuge, whither he was fled, and the revenger of blood finde him* without the borders *of the city of his refuge, and the revenger of blood kill the ſlayer, he ſhall not be guiltie of blood, becauſe he ſhould* have remained *in the citie of his refuge, untill the death of the high Prieſt.* So a man that is gotten into this Tower,

Tower, under Gods protection, is safe and sure, so long as he keepes him. But if he thinke those courses too strict in which he must walke, to keepe himselfe under that shelter, and will adventure to step out, and take some libertie that God allowes not, he being out of the borders of the Tower, if he meet with a clap, and come short, he may thanke himselfe, because hee should have *remained* within the trenches and walls of the Tower. *In the* shadow of thy wings *will I make my refuge, untill these calamities be past*, *Psal.* 57.1. *He shall cover thee with* his feathers, *and under* his wings *shalt thou trust*, *Psalm.* 91.4. How safe is the Chickin under the Hens wing? But if the Chickin will bee wandring, and going out, then no wonder if she become a prey to the Kite, soone may the Chickin bee in the *Kites clawes*, when shee is from under the *Hennes wing*. That therefore must bee a mans speciall care, when once he is gotten under Gods wing, to keepe close to him, and to walke close with him. If we will be too bold to give our selves unallowd liberties, looke not for safety in such a course.

When men have a shrong Hold, and Castle, yet they so trust not to it, but they keepe watch and ward. If they within the tower should grow secure, and negligent, especially if they should fal to drinking, and drunkennesse, how easily might an adversary without surprize them, and turne them out of their Hold, or put them to the sword? A man gotten into the Tower of Gods Name, must keepe his watch in the Tower: if we grow secure, and loose, we cannot expect assurance of our safetie; our safetie lies very much upon our watchfulnesse over our

our owne hearts and wayes, after that we be gotten into this Tower.

Being within the Tower, have a care to improve the ſtrength of the Tower againſt enemies, to make uſe of it againſt them. As in the Scriptures there be promiſes for a mans owne ſafetie; ſo there be alſo threatnings for the ruine & confuſion of Gods enemies. And as wee muſt ſet our faith and prayer on worke upon the promiſes of ſafety and deliverance for our ſelves: ſo muſt we ſet our faith & prayer on work upon the threatnings againſt enemies. Beleeve thoſe threatnings, and upon faith in them, ſtirre up, and ſet a ſpirit of prayer on worke to make good, & pull downe thoſe threatnings upon the heads of the enemies of Gods Church. When men are gotten into a tower in a time of feare and danger, they do not thinke that now all is well, and that now there is no more to bee done, that they may now ſit ſtill with their hands in their boſomes, & take no further care. They do not thinke that it is ſufficient that they are now out of the danger of their ſhot, and that they are out of their reach for doing them any hurt, but they are active, and they buſie and beſtirre themſelves to offend and annoy their enemies from the Tower into which they are gotten. When the people of *Thebez* were got into their Tower, they reſted not in that; but a woman throwes *a piece of a Milſtone* from the Tower, upon *Abimelechs* head, and breakes his skull. When men are once gotten into Towers, and Caſtles, they truſt not wholly to the ſtrength of the place, but they take in choyce and reſolute perſons, both for their owne defence, as alſo for the offence of their enemies. *Ezek.* 27.11.

Tyrus

Tyrus had Gammadims in their Towers, not Dwarfes and Pigmies, as ſome, but *viros robuſtos, & lacertoſos*, as *Iunius* interprets it. And beſides in Caſtles and Towers, they have their great Ordnance, which they diſcharge from the Caſtle, and make the Bullets flie about their enemies eares: So here, when once we are gotten into this Tower, we muſt not ſit ſtill, and idle it there, and thinke now all the danger is over, and there is no more to bee done; but we muſt be doing, we muſt be active, and beſtirre our ſelves againſt enemies, to doe them offence. Set the *Gammadims* on worke, to hurle Milſtones on the heads of the aſſaylants Faith, and a ſpirit of prayer ſet on work upon the threatnings, they be the *Gammadims* in this Tower: the threatnings are murdering Milſtones, Faith and Prayer they hurle and throw out theſe Milſtones, and breake the ſkuls, and wound the hairy ſcalpes of Gods enemies. Threatnings in the Scripture, they are the Bullets, Prayer is the great Canon in the Tower, that ſets theſe bullets flying in the faces of enemies. Thus *Luthers* prayers, as he ſayes, were his *Gunnes, and Inſtruments of Warre*, by which he was too good for his enemies, and began to batter and demoliſh the Kingdome of Anti-chriſt. Earneſt prayer againſt enemies, with faith, grounded upon the threatnings againſt them, is the ſhooting off the great Canon againſt them, it is the diſcharging of the murdering canon: Faith charges, & Prayer diſcharges the cannon. The threatnings againſt enemies of the Church, that

Non dico, ſic eſto in iſta turri, ut vaces ibi, & ſufficiat tibi ad te boſtia tela quod non perveniant. Age ibi aliquid, nunceſſent manus. Aug. in Pſ. 60.

Nos hodie in tanta perſecutione, & contradictione Papæ, tyrannorum, qui impugnant nos à dextris & ſiniſtris ni bil poſſumus quam edere gemitus. At iſti fuerunt Bombardæ, & Inſtrumenta noſtra bellica, quibus diſpenſavimus tot annis conſilia adverſariorum, quibus demoliri cœpimus Anti-chriſti Regnum. Lutc.

arc

are in the Scripture, they are the powder & ſhot that God hath laid up in ſtore againſt thē. Faith charges the canon with this powder & ſhot, & fervent prayer that gives fire, diſcharges, and lets flie in the faces of them. Now then, when wee are gotten into this Tower, wee ſhould ply the Canon, and not onely pray for our ſelves, but pray againſt the enemies of the Church. It is as lawfull, and as much for ſafety, to pray againſt enemies of the Church, as it is lawfull and for ſafety to diſcharge the Ordnance from a Tower againſt enemies. The two witneſſes, *Apoc.* 11. 5. *If any man will hurt them, fire proceeds out of their mouthes, and devoures their enemies*; which is not onely to be underſtood of the *threatnings*, which in Gods Name they denounce againſt enemies, but alſo of their *Prayers*: In that ſenſe fire proceeds out of their mouthes, and that fire is devouring and conſuming fire. Prayers out of their mouthes, are like fire and bullets out of the Canons mouth, they worke the ruine and deſtruction of enemies. And this was the courſe that *David* took for his ſafety, when he was gotten into this Tower, and he found it a ſucceſſefull courſe, *Pſalm.* 18. 2. *Thou Lord art my high Tower.* Hee was got into his Tower, and in that Tower there were thundering Ordnance, and *David* put fire to them by Prayer, *verſ.* 6. *In my diſtreſſe I called upon the Lord, and cryed unto my God, he heard my voyce out of his Temple, and my cry came before him, even into his eares.* Here *David* prayes, and gives fire to the Canon, and what followed? See *verſ.* 7, 8, 13, 14. *Then the earth ſhook and trembled, &c. There went up a ſmoake out of his noſtrils, &c. The Lord*

alſo

alſo thundred in the heavens, and the higheſt gave his voyce, haileſtones and coales of fire, *yea, he ſent out his arrowes and ſcattered them*, hee ſhot out lightnings, *and diſcomfited them*. There were no Gunnes nor Ordnance invented and in uſe in *Davids* time, and yet *Davids* prayers being in this Tower, did him as good ſervice againſt his enemies, as all the Ordnance and Canons in the world have done. *David* had thundring ordnance, and with them diſcomfited his enemies, long before Powder and Guns were invented. It is a memorable and well knowne ſtory, of that Chriſtian legion that was in *Marcus Aurelius* his army; The Emperour being in great ſtreights, thoſe Chriſtian Souldiers did by their prayers, not onely procure raine, by which his languiſhing army was refreſht, but alſo obtained haile mixt with thunderbolts againſt his enemies, upon which he honoured them with the name of *Legio Fulminatrix*, the *thundering Legion*. They uſed *Davids* Canon againſt the enemy, and diſcharged thoſe thundering Ordnance by their Prayers, and that to the confuſion of their enemies. It is an honourable teſtimony the Emperour thereupon gives that Chriſtian Legion in his Epiſtle to the Roman Senate. *They went to worke*, ſayes he, *without Darts, Weapons, and Trumpets, contented onely with that God, whom they carry about with them in their conſcience. And credible it is that they have God* for a Fort *in their breſt.* And thereupon hee would have no perſecution to be againſt them; as for the ſervice they had done him, ſo alſo for feare, *leſt by their prayers they might procure ſome ſuch weapons againſt himſelfe.* Since therefore this Tower is furniſhed with ſuch Artille-

Rem aggreſſi ſunt abſque telis, armis, tubiſque contenti Deo quem circumferunt ſecum in conſcientia. Credibile eſt igitur Deum pro munimento habere in pectore. Centur. Magdeb. Cent. 2. c. 3.

Ne fortè contra nos tale quodpiam telũ poſtulando impetrent. Ibid.

ry, and Amunition, not onely for defence, but for offence, when we are once gotten into this Tower, make use of the provision and strength of it against the enemies of the Gospell of Christ. It was somewhat, that when *David* prayed, he was saved from his enemies, 2 *Sam.* 22. 4. *I will call on the Name of the Lord, so shall I* be saved *from mine enemies.* There is the *defensive* power of prayer; but it is more, that it puts enemies to the foyle, *Psal.* 56. 9. *When I cry unto thee, then shall mine enemies turne backe,* and be put to flight: there is the *offensive* power of prayer. In *Davids* tower there was an *armorie, Thalpijoth,* a place to hang swords with two edges, swords with two mouthes, *Cant.* 4. 4. A defensive and an offensive edge. Both edges must be used by such as seeke safety. Prayer is a sword with two edges. *Put up thy sword,* sayes Christ to *Peter, into his place; for he that takes the sword, shall perish by the sword, Matth.* 26. 52. But he that takes not this sword, may happen to perish by the sword; and the drawing of this sword may save a man from perishing by the sword. Mark that last reason that our Saviour addes, why *Peter* should put up his sword, *verse* 53. *Thinkest thou that I cannot pray to my Father, and he shall presently give me more then twelve Legions of Angels?* As if hee had said, If it were my minde to confound these mine enemies that now set upon mee, I should not need thy sword to doe it, I could pray to my Father, and could presently by prayer bring such forces into the field, as should rout and scatter all mine enemies. Hereby imply ing, that if he would, he could doe his enemies more dammage and mis-

chiefe

chiefe by his prayers againſt them, then by the ſword, and all Inſtruments of war. Prayer is twelve *Legions* ſtrong; yea, twelve legions of Angels ſtrong againſt enemies. What a ſlaughter did one Angell make in one night in the camp of *Senacherib*? 2 *King.* 19.35. *The Angell of the Lord went out, &c.* And if one Angell could doe ſo much, what then can twelve Legions of Angels doe? A legion is ſaid to be ſix thouſand footmen, & ſeven hundred horſemen. And what an hoſte then is twelve legions? Prayer hath twelve Legions at command, to doe executions upon enemies. No wonder that ſome have dreaded ſome mens prayers more then an army of twenty thouſand. Men therefore that are now got into this Tower ſhould ſend out their legions, ſhould diſcharge their cannon, ſhould unſheath their two edged ſword, if they deſire to continue, and maintaine their ſafety. As *David* ſaid of *Goliahs* ſword, 1 *Sam.* 21.9. *There is none like that, Give it me*: So of this two edged ſword of prayer we may ſay, There is no ſword like that, there is no cannon like that. Could men but in their dangers ply that cloſe, they ſhould not need much to queſtion their ſafety. That which expoſes men to danger though *Got* into the Tower, is, when this ſword lies ruſting in the ſcabbard, or hangs by the wals, and when the great Ordnance are nayled. It is not a Potgunne, nor Paper ſhot, not cold heartleſſe perfunctory performances that will doe the enemies of Gods Church any hurt, but it muſt be the great Ordinance, earneſt zealous faſting prayers, that muſt ſpoyle and undoe them.

If *Balaks* cauſe had beene good, hee tooke the right

right course to have bin too good for Israel, *Num.* 22.5,6. *Balack* sent messengers to *Balaam* saying, *Behold there is a people come out from Egypt, come now I pray thee* curse me this people, *for they are too mighty for me: peradventure I shall prevail, that we* may smite them, *that I may drive them out of the land.* Indeed the *curse that is causeless shall not come.* But yet in the generall, that is none of the worst projects, to doe enemies a mischiefe, to get them under Gods curse. Indeed the Popes curse hath often been attended with Gods blessing. But if once prayer bring men under Gods curse, and make them like *Edom*, *Isa.*34.5. *The people of Gods curse*, then no hope they should prosper. *Curse them*, sayes *Balak*, that I may *smite them.* And when God curses he will smite, *Deut.*28. 19. *Cursed shalt thou be, &c.* and *verse* 25. *The Lord shall cause thee to be* smitten *before thine enemies, ver.*27. *The Lord will* smite thee *with the botch of Egypt*, *vers.*28. *The Lord shall* smite thee *with madness.* Gods curse going before, smiting comes after. The Figge tree once cursed, never thrives more, but withereth to the very rootes. *They that be cursed of God shall be cut off*, *Psal.*37.22. Prayer against enemies of the Church puts them under Gods curse, and that curse will smite them, and cut them off. And thus the Righteous Running to the Tower of Gods Name is safe, and is exalted out of the reach of dangers.

THE

THE RIGHTEOVS MANS HONOVR.

OR,

GODS FAVOVRITE.

Published
By JER. DIKE, Minister of EPPING.

JOHN 15.15.
I have called you friends.

August. epist. 121.
In quibuslibet rebus humanis nihil est homini amicum sine amico.

LONDON,
Printed by *R.H.* for *I. Rothwell*, and are to be sold at his shop, at the signe of the Sunne in S. Pauls Church-yard, 1641.

IRREGULAR PAG

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The ſecond evill was that, mentioned *verſ.* 14.
A vaine boaſting of faith, where no ſuch thing was

THE RIGHTEOVS MANS HONOVR.

IAM. 2. 23.

And he was called the friend of God.

THe Apoſtle in this Chapter undertakes the correction of two great evils which were it ſeems too common amongſt thoſe Chriſtian Iewes, to whom he writes this Epiſtle.

The firſt was that mentioned, *verſ.* 1. Their having of the faith of Chriſt with reſpect of perſons. In reproving of which he continues to the end of the thirteenth verſe. 1

The ſecond evill was that, mentioned *verſ.* 14. A vaine boaſting of faith, where no ſuch thing was

to be found. A boasting of a fruitlesse and a barren faith. A faith that would eate, and yet would not worke. A faith that would be saved, and yet did not manifest it selfe in such things, and fruits as accompany salvation. He therefore tels them plainely, that such a barren idle faith was no saving faith. And this he proves unto them by divers arguments.

1 The first is taken from a comparison of equals. There is the same reason of faith and charity. Now Charity that speakes kindly, and gives good words, and yet stretches not out the hand to succour, and relieve the wants of such as are in Necessity, it is a Dead Charity. So is the case with faith. This is laid downe, *verse* 15,16,17.

2 The second is taken from the impossibility of the manifestation of faith without the fruites of it. Faith where ever it is, may be, and will be manifested. It is with faith, as it was with Christ. Hee could not be hid.

A faith that can keepe house, and skulke, and lie close is not a right bred faith. *verse* 18.

3 The third is taken from an absurdity. It were an absurd thing that a Christian should have no better a faith, then the devils in hell have. And such a faith may they have. *verse* 19?

4 The fourth is taken from an Adjunct of Privation. Because such a faith as is without workes is a *dead faith*. How can he be a living Christian whose Faith is dead? That is laid downe *verse* 20. How can a dead Faith bring a man to life?

5 The fifth is taken from a comparison from the lesse. Because such a faith cannot Iustifie. If not Iustifie, then not save. If not the lesse, then not the greater.

greater. And this argument he illuſtrates by two examples, of *Abraham*, and *Rahab*. In the example of *Abraham*, there be theſe things conſiderable. 1

Firſt, he layes downe his propoſition, That *Abraham* was juſtified by a working faith, *verſe* 21. For that is the meaning of thoſe words, and the Apoſtle by workes underſtands faith, which hath workes, as appeares by that, *verſe* 18. Thou haſt faith, it is a naked and empty faith without works. I have works, that is, faith which breakes forth, and manifeſts it ſelfe in workes: when therefore the Apoſtle ſayes that *Abraham* was juſtified by workes he meanes, that his faith, by which he was juſtified, was not a naked faith empty of workes. That hand of faith by which he laid hold on Chriſt, as it was an apprehending, and an applying hand, ſo was it an acting, and a working hand.

Secondly, hee proves that *Abrahams* faith by which he was juſtified, was not a faith which did not worke, by the offering of his Son, *verſ.* 21. 2

Thirdly, he cals ſuch vaine boaſters to a ſerious conſideration of what he had ſaid. *Seeſt thou not how faith, &c.* And two things hee would have them conſider. 3

1 That *Abrahams* faith did worke together with his workes. That his workes did flow from the principle of faith, and that his faith did concurre unto his workes, that they might be right, and pleaſing to God, *for without faith it is impoſſible to pleaſe God, Heb.* 11.6. 1

2 That his faith was made *perfect* by his works. That is, by theſe works of his it was clearly manifeſted that his faith was a lively, true, & perfect faith, *verſ.* 22. 2

4 Fourthly, he concludes that which he had laid downe at firſt, That *Abraham* was juſtified not by an idle, but by a lively working faith. And this concluſion hee proves by a teſtimony of Scripture, verſ. 23. The teſtimony is taken from *Geneſis* 15. 6. for by the workes of *Abraham* it appeares that faith, of which *Moſes* there ſpake was not a ſloathfull, but a working faith. And that faith of *Abraham* hee ſets forth by another conſequent, that followed upon it beſides that which is ſpecified in the teſtimony of Scripture, for take the words together, and *Abrahams* faith is ſet forth by two ſpeciall things that followed upon it.

1 The firſt was his juſtification. *Abraham beleeved, and it was imputed unto him for righteouſneſſe.*

2 The ſecond was, the favour and friendſhip of God. *And he was called the friend of God.* Hee was called, that is, he was, and became the friend of God. So *Matthew* 5. 9. *Bleſſed are the peacemakers, for they ſhall be* called *the ſonnes of God*, that is, they ſhall be the ſonnes of God.

From the words then, we may learne this point.

Doct. *The great honour and happineſſe of the faithfull.* The honour of the people of God. They have the Honour, and Happineſſe to be Gods friends. *Abraham* was the Father of the faithfull, and hee is three ſeverall times honoured in Scripture with the Title of Gods friend: once here in this Text. Another time, 2 *Chron.* 20. 7. *And gaveſt it to the ſeed of Abraham thy friend for ever.* A third time, *Iſay* 41. 8. and that by God himſelfe. *And thou Iſrael art my ſervant, the ſeed of Abraham my friend.* And therefore ſo often given to *Abraham* the father

father of the faithfull, that it might hæreditarily descend upon all the children of faithfull *Abraham*. That as amongst the German Nobility, every sonne beares the Title of his fathers Honour, so in this case, all that are his children are also Heires of his Honourable Title. All the children as their father, friends of God. Therefore not peculiar to *Abraham* alone, but given to others in Scripture also. It is given to *Moses*, *Exod.* 33. 11. *And the Lord spake to Moses face to face, as a man speaketh unto his friend.* It is given unto the disciples, *Ioh.* 15. 14, 15. *Ye are my friends. Henceforth I call you friends.* I *have* called you friends. Not onely I will call you friends, but I *have* called you friends, as implying, it was usually his manner of compellation to call thē by that name, when he spake to them, of which wee have an example, *Luk.* 12. 4. *And I say unto you my friends, feare not.* There is an intimate, intire & mutuall friendship between Christ, and the faithfull. He is their friend, They are his friends. He cheeres them up by that name, *Cant.* 5. 1. *Eat* O friends, &c. They are therfore friends, & not only friends, ordinary and common friends, but *Beloved friends.*

This is not every ones portion to have a share in such Honour, and favour. Looke upon men in their naturall condition, and they are *strangers* to God, & God a *stranger* to them, there is no acquaintance between God and them. *They are* strangers *as from the Life of God*, *Eph.* 4. 18. so *strangers from the Covenants of promise*, & strangers to God himselfe, for both go there together, *strangers from the Covenants of promise, and without God in the world.* They are borne strangers. *The wicked are estranged* *Ephes.* 2. 12. *Psal.* 58. 3.

from the wombe. And ſo they live ſtrangers, there is no more familiarity, and acquaintance betweene God and them, then is betweene ſtrangers that never ſaw or heard each of other. God is ſuch a ſtranger to them, that if he doe offer them any manner of acquaintance, they ſhake him off as a ſtranger, *Iob* 21.14,15. *They ſay unto God, Depart from us, for we deſire not the knowledge of thy wayes, what is the Almighty?* They uſe him as a ſtranger, they wiſh him to be gone, they care not for, nor deſire his acquaintance, they deſire to be rid of him. And therefore God carries himſelfe as a very ſtranger to them. And as men are not well pleaſed, when ſtrangers are brought into their houſes, whom they know not who, nor what, nor whence they are: ſo is God highly diſpleaſed, when ſuch perſons are brought into his houſe, and that becauſe they be ſtrangers, *Ezek.* 44.7. *Yee have brought into my Sanctuary* ſtrangers, *uncircumciſed in heart.* God had as lieve have their roome as their company, as we uſe to ſay of meere ſtrangers to us: Such is the condition of men by nature. But contrarily of the faithfull it may be ſaid, as *Eph.* 2.19. *Now therefore ye are no more forreiners and ſtrangers.* What are they then? not onely as their fellowes; *But fellow citizens, &c.* But they are more, they are the friends and acquaintance, the beloved friends, and favourites of God.

Nay, look upon men in the ſtate of nature, and they are in a worſe condition then ſtrangers. It is condition bad enough to be ſtrangers, to have no acquaintance with God, but is worſe to bee Gods enemies, to have God our enemy, and to bee

enemies

enemies to him. And that is the case of a man in his naturall condition, God and hee are enemies. Therefore the Apostle instances in both. *Col.* 1.21. *You that were alienated, & enemies*, you were strangers, but thats not all: ye were worse, you were enemies to God, you hated God, and God hated you, you opposed God, & God opposed you, there were hostile affections, dispositions, and carriages betweene God and you, such was your naturall condition. And that is the misery of naturall men, they are Gods enemies: but this is the honour and happinesse of the godly, that they are the friends of GOD. There is no relation between GOD and his, but there is honour and happinesse in it. Sometimes they are called his people, and hee their God. To be Gods people and subjects, is an honourable and happy thing, *Psalme* 144. *verse* 15. *Happy is that people, &c.* It is an happy thing, to be Gods people, *For they are a people nigh unto him.* *Psa.* 148. 14. Sometimes they are called the servants of God. It is an honorable and happy thing to be Gods servants. *Happy are thy servants*, sayes the Queen of *Sheba*, of *Salomons* servants. And if an happinesse in being *Solomons*, how much more in being Gods servants? *David* seemes to count it more honour to write himselfe, *The servant of the Lord*, then the King of Israel. The 36 Psalme hath this title, *A Psalme of David, the servant of the Lord:* I finde not any Psalme with that title, *A Psalme of David, the King of Israel.* Now if such an honor and happinesse to be the servants of the Lord, nay, if such an happinesse and honour to be the people and subjects of the Lord, wch is not so near and close a rela- 1 King. 10. 8.

tion, as to be his ſervants; for to be the kings ſervant, is more than to be his ſubject: how great honour, & happineſſe is it then to be the friends and favourites of the King, and God of heaven? The which happineſſe and honour, that it may the better appeare, conſider the benefits and priviledges that follow thereupon. They are theſe.

1 *Firſt, Communion with God, and Chriſt.* All friendſhip ſtands in *Communion*: there is a great deale of ſweetneſſe, and excellent contentment in a friend, by reaſon of communion, *Prov.27.9. Oyntment and perfume rejoyce the heart, ſo doth the* ſweetnes *of a mans friend, by hearty counſell.* The communion that is between friends, is an *Oyntment*, and a *Perfume* that rejoyces the heart. And when a man findes a true friend, he finds honey, *Pro.25.16. Haſt thou found honey?* that is, haſt thou found a friend? But why ſayes he, *Haſt thou found honey?* Becauſe of the *ſweetneſſe* that is in communion with a friend. *What is ſweeter then honey? Iudg.14.18.* Nothing ſweeter than honey to a mans taſte, and nothing ſweeter than a perfume to a mans ſmell: and a friend hath the ſweetneſſe of both, of *Honey*, & a *perfume*. Now the godly having God for their friend, they have communion with him, ſweet communion with him, ſuch ſweetneſſe in their communion with this their friend, as is above the ſweetneſſe of honey, ſuch as rejoyces the heart above all oyntment and perfume. Looke what communion is between hearty and entire friends, ſuch there is in all points between God and the faithfull, by vertue of their friendſhip between God and them. Communion between friends, ſtands commonly in theſe things.

In

In *Communication of their secrets* mutually each to other. A man will let his friend know his greatest secrets, will make knowne his minde to him in his most secret secrets. Indeed to a stranger, with whom a man hath little or no familiarity & friendship, or to one from whom his heart is alienated, and estranged, a man will not communicate his secrets, no not common and triviall matters, that are but matters of ordinary course. But where there is friendship, and inward intirenesse, there the bosome secrets are disclosed and imparted: the very secret Cabinet is unlockt and set open, for a friend to look into; friends have all things common, common secrets, *Iob* 19.19. *All my inward friends abhorred me.* The words are, *All the men of my secret*, that is, my speciall friends, to whom I communicated my secrets. A friend is another selfe. Now a man cannot conceale any secret from himselfe; and therefore not from his friend. And therefore when *David* would describe that communion which was between him and his friend, he sets it out by this, *Ps.* 41.9. *Mine owne familiar friend in whom I trusted.* A man will trust his friend with his bosome secrets. Thus is it between God and the faithfull, being once his friends, he will have sweet communion with them, in revealing, disclosing, and manifesting his secrets unto them, *Psalm.* 25, 14. *The secret of the Lord is with those that feare him. Prov.* 3.32. *His secret is with the righteous*, 1 *Cor.* 2.16. *We have*, that is, we know *the mind of Christ*, *Luke* 8.10. *Unto you it is given to know the* mysteries *of the Kingdome of God*, the very *Arcana Imperii*: and upon this ground it is given, because friends of God.

1

ὥσπερ γὰρ ἀυτὸς τὶς πρὸς ἑαυτὸν οὐδὲν ἔχει μυστήριον, οὐδὲ αὐτὸς ἑαυτὸν κρύπτειν δυνήσεται. οὕτως οὐδὲ τοὺς φίλους. *Chrys. in Ephes. hom.* 9.

It

It is ſome favour and priviledge to be of the Kings *Court*; but it is a farre greater to be of the Kings *Counſell*. Courtiers they know ſomewhat more than thoſe that live in the remote parts of the land; they know the Kings perſon, his common courſes and actions, better then forrainers in other countries, and better then Countrey people doe, that dwell farre off in the ſame Kingdome, who doe not belong unto, nor follow the Court: but what is that to what a Privy Counſellor knows? The King acquaints them with ſpeciall ſecrets, with the myſteries of ſtate. They that are his Privie Counſellours, they know his mind, they are not onely of the Court, but of the Counſell alſo. Hypocrites & carnall perſons, that live in the Church, and under the Miniſtery, they doe know many truthes that Heathens, and ſuch as live not under the meanes, know not; but yet they are but of the common ſort that follow the Court. It is the priviledge of the godly, that they are ſet at the Counſell Table, where the very ſecret Myſteries of the Kingdome are diſcloſed. It is ſomething which is ſpoken, *Pſal.*45.15. *They ſhall enter into the Kings Palace.* It is ſomewhat to be Courtiers, to be outwardly members of the Church; but yet this is not all the priviledge of the faithfull, there is a further matter, *Cant.* 1. 4. *The King hath brought me into his Chambers:* they come not onely into the kings *Palace*, but into the Kings *Chambers*. The Kings Chamber is the place of greateſt ſecreſie, 2 *Kings* 6. 12. *Eliſha the Prophet that is in Iſrael, tells the King of Iſrael the words thou ſpeakeſt in thy bedchamber.* The King hath brought me into his

Cham-

Chambers: he hath revealed and imparted unto me the ſecrets of his heart, made them knowne to to mee in his Privie Chamber. So that the priviledge of the godly is, that they are not onely of the Court, but of the Counſell; they doe not onely know the *Kings face*, but the *Kings heart*, and the ſecrets in his breaſt. Nay, the godly are not onely of the Court, and the Counſell, but they are the choyce and peculiar friends and favourites of God. It is ſaid of *Zabud, that he was principall Officer, and the Kings friend*, 1 *Kings* 4.5. He was *Solomons* favourite; and a favourite is more than a Counſellour, and is acquainted with thoſe ſecrets that every ordinary Counſellour knowes not, even with Cabinet ſecrets. All Gods people are *Zabuds*, Gods friends and favourites; and therefore God communicates his ſecrets to them. *Abraham* is here called Gods friend, and ſee how God ſpeaks of him, *Gen.* 18.17. *Shall I hide from Abraham the thing that I will doe?* As if he had ſaid, *Abraham is my friend*, and therefore I may not conceale my minde from him. It will not ſtand with the lawes of friendſhip to hide my purpoſe from him. *Ioh.* 15. 15. *Henceforth I call you not ſervants, for the ſervant knowes not what his Lord doth; but I have called you Friends:* and ſo I will uſe you as friends. But how? In entertaining communion with you, and communicating my ſecrets unto you: *For all things that I have heard of my Father, I have made knowne unto you.* See what a priviledge followes, being the friends of Chriſt. When friends do conceale ſecrets each from other, and communicate onely ſome trifling common things one to another,

ὥστε ὁ ψυχμὸς τῆς ἀγάπης τοποίηκε τὰ μυστήρια. *Chrysost. ubi supra.*

ther, it is a signe of a crazed, and a loosened friendship, not of a true entire love, but onely of an artificiall personated complementall kinde of love, onely for fashion sake, to hold ends together; but true friendship makes a man communicative of his greatest and choycest secrets. It had some strength in it which *Delilah* spake to *Sampson*, *Iudg.* 16.15. *How canst thou say, I love thee, when thine heart is not with me?* that is, when thou wilt not disclose the secrets of thine heart to me. as appeares *vers.* 17, 18. she therefore concludes, his heart was not with her, because he told her not *all his heart*. But now Gods people, being his friends, the Lords heart is with them, and therefore he tels them *all his heart*, the very *deep* secrets of his heart, 1 *Cor.* 2.7.-10-12. *Ephes.* 1.7.-9. When once men have God for their friend, he will not be dainty of his secrets, but will communicate them unto them. And the more inward and entire the friendship is, the greater secrets hee will communicate unto them. All his disciples were his friends, and therfore *Ioh.* 15.15. he made known unto them *all things he had heard of his Father*. But yet there was one disciple, which was *the disciple whom Iesus loved*, *Ioh.* 13.23. and he *leaned on Iesus bosome*. *Iohn* was that Disciple that was his speciall *beloved bosome-friend:* and therefore when *Peter* desired to know that secret, which of them it was that should betray him, he beckoned to *Iohn*, that he should aske, who it should be of whom he spake, *Ioh.* 13.24. *Peter* knew he was his bosome-friend, and therefore the likelier upon asking, to come acquainted with that secret; and upon his asking it is revealed to him, *verse* 25.26. Nay, *Iohn* being the

the boſome friend of Chriſt, he did not onely when on earth uſe him as a friend, in communicating ſpeciall ſecrets to him, that not to the reſt; but after hee was aſcended into heaven, did ſtill uſe him as his boſome friend, in revealing to him greater ſecrets and myſteries than to any of the reſt: To him hee revealed all thoſe myſteries and ſecrets which are comprehended in the Booke of the Revelation, *The Revelation of Ieſus Chriſt, &c. And he ſent and ſignified it by his Angell unto his ſervant Iohn, Apoc.* 1.1. But why unto *Iohn?* Why not unto *Peter?* Why not unto ſome of the reſt? Becauſe *Iohn* was the Diſciple whom he loved; *Iohn* had lien in his boſome: and therefore being his boſome friend, he ſhould have the honour and the favour to have theſe boſome ſecrets imparted unto him. Speciall ſecrets revealed to *Iohn*, becauſe *Iohn* a ſpeciall friend and favourite: yea when men are ſpeciall friends indeed, God will whiſper in their eares, and diſcover ſuch ſecrets to them, as not to others. It is ſaid, 1 *Sam.* 9.15. *That God told Samuel* in his eare, of *Sauls* comming, a day before he came: A man will whiſper in his friends eare, and tell him a ſecret that other ſhall not know; ſo doth the Lord deale with his friends: he hath his *ſecret whiſperings* with his Saints, and tels them ſecretly in their eares, that which every one ſhall not know. So Chriſt dealt with *Iohn*, in diſcovering *Iudas* to bee the traitor; he ſpake it not out, but ſecretly whiſpered that in his eare which he ſpeakes unto him, *Ioh.* 13.26. The reſt of the Diſciples heard it not, as appeares *verſe* 28.29.

If

If Christ had spoken that in the hearing of all the Disciples, that he spake to *Iohn*, they might easily have understood our Saviours meaning in his speech to *Judas*: And so still doth God deale with the godly, which were his friends, he secretly reveales that in their eares, which *neither eye hath seen, nor eare hath heard, nor hath entred into the heart of man, the things which God hath prepared for them that love him*, 1 *Cor.* 2.9. Indeed men of the world, they beleeve not that a godly man hath any such priviledge as to be acquainted with Gods secrets more than themselves; they measure a godly man by themselves, and therefore say in this case, as *Eliphaz* spake to *Iob* in that case, *Iob* 15.8,9,11. *Hast thou heard the secret of God? What knowest thou that we know not? What understandest thou that is not in us? Is there any secret thing with thee?* But yet a godly man doth know that a worldly man knowes not; he doth understand something that is not in him: there is some secret thing with him, and he hath heard the secret of God, which he hath not heard. *The secret of the Lord is with them that feare him*, *Psalm.* 25. And this is the first thing in which their communion with God stands, namely, his communication of his secrets unto them, being his friends.

2 Communion betweene friends stands in *Consultation.* A man when he is in a pinch, or streight, and knowes not well which way to winde, or turne himselfe, whither goes he for counsell, advice, and direction, but to his friends? And wherein doth or can a friend shew greater love, than in communicating unto him the best advice and counsell that he

he can? No man conſults with ſtrangers, or enemies, neither doe nor will ſuch give a man counſell in his need, whats the beſt courſe to be taken? *Prov.27.9.Oyntment and perfume rejoyce the heart, ſo doth the ſweetneſſe of a mans friend by hearty counſell,&c.* from the ſoule. A friend he gives hearty counſell, counſell from the heart, and that which comes frō the heart, goes to the heart: & the ſweetneſſe of a friend, his oyntment, and perfume never ſmels ſo ſweet, as in his hearty counſels. See how *David* ſpeakes of him whom he had taken for his faithfull friend, *Pſalm.* 55.14. *We tooke ſweet counſell together*; not onely counſell, but *ſweet counſell.* In thoſe ſweet counſels there was the ſweet oyntment, and ſweet perfume that rejoyced the heart. There is a great deale of ſweetneſſe in friendſhip by reaſon of communion in this kinde. There was a wondrous entire friendſhip betweene *David* and *Ionathan*, *The ſoule of Ionathan was knit unto David, and Ionathan loved him as his owne ſoule*, 1 Sam. 18.1. He was a true and a cloſe friend to him. And ſee wherein he ſhewed himſelfe a friend unto him indeed; in nothing more than in his counſels. See 1 *Sam.*19.2,3. and 1 *Sam.*20. through the whole chapter. When *David* was in danger and ſtraights, *Ionathan* gave him counſell and advice what to do in thoſe ſtreights: therein hee ſhewed himſelfe a friend, & did a true friends office unto *David*. And thus doth God ſhew himſelfe a friend to his people, & thus he communicates himſelf to them in the ſweet counſels he gives them. He gives them counſell from the heart; their pinches and exigents are many times very ſore, they know not which way to winde,

winde, or turne themselves. In such streights they goe to God, as to their friend, and they aske counsell of him, and he gives them counsell, and so advises and directs them, that their hearts are eased, and a way shown them how to extricate themselves out of their difficulties. *David* was much disquieted and troubled in his spirit about that case of the prosperity of the wicked, and the afflictions of the godly, *Psal.*73. *His feet were almost gone, his steps had well-nigh slipt, verse* 2. *His heart was grieved, and he was prickt in his reines, vers.* 21. Hee goes into the Sanctuary, to aske counsell of God, and God did give him counsell, *Thou holdest me by my right hand, thou shalt guide me with thy counsell, ver.*23,24. God in this perplexity so counseld him, that his heart was eased. Wee finde *David* in a perplexity of spirit upon an harder case than this, *Psalm* 13. He was under a desertion, God seemed to forget him, and to hide his face from him; and see *verse* 2. *How long shall I take counsell in my soule, having sorrow in my heart daily?* *David* calls all his thoughts and wits to counsell in this streight, sets all the powers of his soule on worke, for the clearing of this questiō, he takes counsell in his soul long, and his heart is daily disquieted, and full of heavinesse: And yet in the end of the Psalme we finde his heart eased, and the case cleared to him. But how came it so? surely by that very way that is specified, *Psalm.*16.7. *I will blesse the Lord, who hath given me counsell, my reines also instruct me in the night seasons.* Though Gods people at one time may say, *How long shall I take counsell in my soule?* yet they shall have cause to say at another time, *I will*

will blesse the Lord who hath given me counsell. Though at one time they are *pricked in their reins, Psal.*73.21. yet at another time their *reines shall instruct them.* That's the happinesse of Gods people, that howsoever they may have pinching exigents, and streights, that make them with *Iehoshaphat*, say, *Lord, we know not what to doe*, 2 *Chron.*20.12. yet they have a great, and a good friend in heaven, that failes them not, but as he is *mighty* in counsell, so he is *ready* in his counsels, and will counsell them what to do in all their streights. An hard case it is, when a mans spirit is in streights, to be friendlesse, not to have a friend with whom a man may consult, and into whose bosome he may empty and poure out his heart; but it is the happy condition of the godly, that in their straights they have him who is the mighty God to be their friend and *counsellor, Isai.*9.

Communion between friends, stands in *society, cohabitation*, dwelling together; friends desire to live and dwell together, as much as may be, that they may have as much occasion as may be of shewing, and expressing their love each to other. When *Barzillai* the Gileadite had shewed himselfe so true a friend to *David*, he was loath to part with him, he desired his society, so as to have him live with him; *Come thou over with me, and I will feed thee with me in Ierusalem*, 2 *Sam.*19 33. Friends alwaies desire the presence of their friends: for howsoever as the Ppilosopher observes, that distance of place dissolves not friendship, yet notwithstanding it hinders the many acts of friendship that cannot be exercised betweene friends in their absences, and

3 Συμμερεύειν δὲ καὶ συζῆν τοῖς βούλονται. *Arist. Ethic.* 8.c.6.

οὐδὲν γὰρ οὕτως ἐστὶ φίλων ὡς τὸ συζῆν. *Id. Ethic.* 8.c.5.

οἱ γὰρ τόποι οὐ διαλύουσι τὴν φιλίαν ἁπλῶς, ἀλλὰ τὴν ἐνέργειαν. *Arist. Ethic.* 8.c.5.

and diſtances each from other; and therefore the dearer friends are, the nearer they deſire to be, to be under the ſame roofe. And thus doth God ſhew himſelfe a friend in this communion; though his dwelling be in the *higheſt heavens*, yet he will come downe to them, and dwell, and make his abode with them, *Ioh.*14.23. *If any man love me, he will keepe my words, and my Father will love him, and we will come unto him, and make our abode with him.* Such an abode as to take up our dwelling with him. Happy is that man, that is Hoaſt to ſuch Gueſts: And that is the happineſſe of the godly, who having the Lord to their *friend*, are alſo ſure to have him for their *Gueſt*: not a gueſt for a night, and ſo away; but a gueſt that will make his abode with them.

4 Communion betweene friends ſtands in *Coambulation* and *Confabulation*, in converſing, in walking and talking together. Friends take great delight in communion of this kinde, *Pſal.*55.14. *We* walked *together*, we had a great deal of chat and friendly talke together. *Can two walke together except they be agreed? Amos* 3. and ſo can two be agreed and knit together in the bonds of love and friendſhip, but they will walke together? It is that which exerciſes and increaſes love and friendſhip. And thus doth God vouchſafe communion with the godly being his friends. He will as a friend come walke and talk with them. He takes turnes with them in his walks and galleries, *Cant.chap.*1.17. *Our galleries are of firre*, yea as one friend fallen in company with another, is ſo tyed that he knowes not how to part, and come away, ſo *Cant.*7.5. *The king is held*, tyed or bound *in the galleries*, as if the Lord were loath to

to leave those walkes in his ordinances, in which he converses with his people. He cals out his friends to take a walke with him, *Can.* 7. 11. *Come my beloved, let us go forth into the fields, let us get up early into the vineyards, let us see if the vine flourish.* Come let us walke out together into the fields, let us have a walke into the vineyards. And as they commune with the Lord in the secret of their soules, so God doth commune with them by his spirit, he hath his sweet and secret conferences, and Colloquies with them *Gen.* 17. 22. *The Lord left off* talking *with Abraham, Gen.* 18. 33. *And the Lord went his way as soon as he had left* communing *with Abraham. Ex.* 31. 18. *And he gave unto Moses when he had made an end of* communing, with him, *two Tables of Testimony.* And see in what a familiar manner the Lord used to talke with *Moses, Exod.* 33. 11. *And the Lord spake unto Moses face to face, as a man* speakes *unto his friend.* And though no man may come neere to *Moses*, in that speciall priviledge of familiarity, yet, in that measure and proportion the Lord vouchsafes unto all his Saints these familiar and friendly conferences in a speciall manner.

Fiftly, communion between friends stands in mutuall friendly *visitations*. One friend will visit another, and where there is an entire friendship indeed, there will be an entercourse of frequent visits each of other. *Mary* went to *Elizabeth to visit her at her house in the hill country.* And so God hath his times when he makes his *visits* with his people, *Wee will come unto him, Psal.* 106. 4. *Remember me, O Lord, with the favour thou bearest unto thy people,* O visit me *with thy salvation.* As if he 5 *John* 14. 23.

had ſaid, Lord remember mee to bee one of thy friends, and vouchſafe mee ſome ſuch gracious friendly viſits, as thou uſeſt to afford to thy friends, and favourites. He ſteeres his friends hearts by his viſitations, ſheds his love into their hearts by the holy Ghoſt, gives them ſweet aſſurances of his favour, fils their hearts with peace, he comes & brings them the hidden Manna, and the white ſtone, brings his friendly tokens with him.

Sixtly, Communion betweene friends ſtands in *mutuall feaſting, and banquetting* each with other. Friends will invite each other, will call their friends to their tables, and will goe to their friends tables. *Pſalm.* 41.9. *My familiar friend that eate of my bread.* He therefore uſed to have his familiar friend at his table, & to feaſt him with his good cheer. So God deales with his people, and holds communion with them of this kinde. *Apoc.* 3. 20. *If any man will open unto me, I will come in unto him, and I will ſup with him and he with me, Cant.* 5.2. *Eate* O Friends, *and drinke abundantly, O Beloved.* Looke what ſweet communion friends have together in mutuall feaſtings each of other, ſweet ſpirituall Communion vouchſafes the Lord to his people.

Laſtly, there is yet another expreſſion of that Communion that is between friends. That which was betweene *David* and *Ionathan*, 1 *Sam.* 20.41. *And they kiſſed one another*, and 2 *Sam.* 19.39. *David* kiſſed *Barzillai*. So of ancient friends uſed to expreſſe their friendly love each to other. And thus doth God expreſſe his Communion with his people: as they *kiſſe the Sonne*, *Pſal.* 2. and *Cant.* 8. 1. *When I ſhould finde thee without, I would kiſſe*

kiſſe thee, ſo doth the Lord kiſſe them as his friends, *Cant.* 1. 1. *Let him kiſſe mee with the kiſſes of his mouth.* Thats a great Honour and Happineſſe. It is an honour, and a favour to kiſſe the kings hand, but when once we are the friends of Chriſt, the friends of God, he gives us not his *hand*, but his *lips*, his *mouth* to kiſſe. And thus in thoſe things the godly have communion with God, and this cõmunion they have by being his friends: & this is the firſt benefit we have by having him our friend.

The ſecond benefit by having God their friend is, *Boldneſſe* and *Familiarity of Acceſſe* to God in all our wants and neceſſities. When God is once our friend, we may with an holy boldneſſe, and familiarity come into his preſence, and make known our wants unto him: when GOD is a mans enemy, or when God is but a ſtranger to a man, he cannot be ſo bold with him. It is the rule we live by amongſt men. If a man be our enemy, though we ſtand in need of him, and he might be beneficiall to us, yet we will not, we cannot have the face to be ſo bold and familiar with him, as to acquaint him with our neceſſities, becauſe being our enemy, wee conceive he will but deſpiſe us, and be glad of an occaſion that he may look darkly, and angrily upon us. Nay, if a man be but a ſtranger unto us, though there be no unkindnes, or quarrell between us, we cannot endure to make bold with him. If we be put upon it, our plea is, Alas he is a meere ſtranger to me, he is one with whom I have very ſlender or no acquaintance at all, he will wonder I ſhould make ſo bold with him. But now if a man have a ſpeciall friend with whom hee

is inwardly well acquainted, if he want his helpe, his counsell, his good word to speake for him, hee can without any adoe make bold with him. *A man* we use to say, *may be bold with his friends.* And who should a man make bold with but with his friends? The case is so here, whilst God is our enemy, or a stranger unto us, we cannot have the face, or the heart to go to him in our wants, and to make our cases knowne to him: we thinke that he may well give us such answer as *Isaac* gave to *Abimelech*, and the rest that came with him, *Wherefore come ye to me, seeing ye hate me?* What meane you to come to me who am your enemy, who am at the easiest a stranger to you, in whom you have no manner of Interest? *Did ye not hate me*, sayes *Iephthah* to them. *Iudges* 11. 7. *And why are ye come unto me, now when ye are in distresse?* And such answers our misgiving hearts will tell us, we may expect, when we are enemies to God. But when once we are Gods friends, then we may boldly goe to him, & make our minds known to him. *Heb.* 4. 16. *Let us therefore come boldly to the throne of Grace that we may obtaine mercy, and finde grace to helpe in the time of neede.* Gods people therefore may not onely go, but go boldly to the throne of Grace. But whence comes it that they may doe it? Even from hence, because they are the Lords friends. It is the priviledge of Gods friends, that they may goe boldly into his presence, *Ephes.* 3. 12. *In whom we have boldnesse, and accesse with confidence by the faith of him.* In Christ we have this boldnesse, because in and by him, we come to be the friends of God. It is a bold part for a man to go to his neighbour,

Gen. 26. 27.

bour, at midnight, when he is in his bed, the dores shut to, and to disturb, and raise him then out of his bed; but yet this excuses all, he is his friend to whom he goes, *which of you shall have a friend and shall goe unto him at midnight*, and shall say friend, lend me three loaves? It is a bold part for a man in his journy to come at midnight to a friends house, and yet he to whom he comes blames him not, but goes out at that time to make provision for him, and this makes him swallow all, *Luke* 11. 6. *For a friend of mine in his journey is come unto me.* It was the friendship that was betweene them that makes the traveller so bold, as to come at that time of night, and put him to such trouble. Friends may make bold one with another. And it is the happinesse of Gods people being his friends, that they make holily bold with God. Their comming to him is never troublesome. *Luk.* 11. 5, 8.

The third benefit by having God their friend is *Assurance and certainty of speed in all their lawfull and convenient suites, and prayers they make to God.* To be *bold*, and not to be *welcome* is to little purpose, but to be *bold* and *welcome* both that is a great matter. Gods people cannot be so bold as welcome, as one friend uses to say to another. It will not stand with humanity, and with the lawes of friendship for a man to deny his friend any thing, a man knowes not how to say his friend nay; friends, whilest they ask they command. And when a friend askes, his friend answers, you may command me any thing. And therefore when God bids his people *aske* of him, he as one that speakes in a friends language, to shew as the power and force of prayer, so

alſo the force and power of friendſhip, bids them alſo *command* him, *Iſa.*45.11. *Aske of me, and concerning the worke of mine hands,* command *ye me,* for friends petitions are commands. God once being a mans friend, his petitions being rightly qualified, he maybe ſure God cannot ſay his friend, nay, but he will doe for him what ever his hearts deſire is. After *Ionathans* ſoule was knit to *David*, and that he loved him as his owne ſoule, and had made him his choyce, and deare friend, ſee how he ſpeaks to *David*, 1 *Sam.*20.4. *Whatſoever thy ſoule deſires, I will doe it for thee,* or, *ſay what is thy minde*, or what thy ſoule ſpeakes, or thinkes, *and I will doe it for thee.* And ſo afterward *David* to *Barzillai*, when he had ſhown himſelfe ſo true a friend unto him, 2 *Sam.*19.38. *Whatſoever thou ſhalt require of me, that will I doe for thee*, ſuch a prevalent power hath a friend in his ſuits, and deſires to his friend, that as *Zedekias* ſaid to the princes, *Ier.*38.5. *The king can deny you nothing*, ſo one friend can deny another nothing. *Zabud*, 1 *Kin.*4.5. was the kings friend, how could then the king deny him any thing? It is the priviledge of the kings friend to have the kings eare. The kings eare, and the kings hand, are both open to the kings friend, and favourite. If *Zabud* be *Salomons* friend, *Salomon* can deny him nothing. If a friend aske, though he ſeeme to aske unreaſonable, and unſeaſonable things, yet ſuch is the commanding power of friendſhip, that a man is neceſſitated to gratifie him.

That ſame *Luke* chap. 11. verſe 9. *And I ſay unto you, aske, and it ſhall be given you, ſeeke, and yee ſhall finde, knocke, and it ſhall be opened unto you,*

you, is but an inference upon all that which is laid downe in the foure former verſes, in which he preſſes to prayer upon the ground of aſſurance to ſpeed. As if hee had ſaid, pray, and yee ſhall be ſure to ſpeed. But why ſhall we be ſure? becauſe God is our friend. Amongſt men friends prevaile with their friends, and therefore God being your friend, you ſhall be ſure alſo to prevaile with him. He takes his argument from a compariſon of the leſſe to the greater, and there be divers arguments couched in thoſe words, to aſſure men of ſpeed in their prayers, they being Gods friends.

The firſt is this. If ſo be that a man will not deny his friend asking a Petition, or making a requeſt unto him: then much leſſe will GOD deny his people who are his friends. They are the Lords deare friends, therefore ſhall they be ſure to ſpeed.

The ſecond Argument is this. If a friend comming to his friend at an unſeaſonable time, even *at midnight*, as you may reade in the fift verſe of this Chapter; when it muſt needes bee a trouble to him, when his children are at reſt, and the *doore ſhut*, as you may reade likewiſe in the ſeventh verſe of the ſame Chapter; yet for all this prevailes with his friend, and ſpeeds in his ſuite. How much more then will God grant the ſuits wch his friends make to him to whom no time is unſeaſonable. All times to God are ſeaſonable, he is as ready at one time as at another. God is ready at all times and houres. His court of audience is alwayes open. His dores ſhut at no time. It is not with God as men. To mē a time of

petitioning

petitioning may be unſeaſonable, becauſe it may be,

1 Firſt, a time of his owne neceſſary reliefe and refreſhment. A man may be at his neceſſary repaſt, a man may be in his bed, at his reſt and ſleepe.

2 He may want power at ſome time to doe that which is deſired.

3 Thirdly, He may have buſineſſe, and occaſions of his owne, his owne imployments may neceſſarily wholly take him up.

4 Fourthly, he may be taken up with helping ſome other friend, he cannot do for all at once. And therefore a man may come and deſire his friends helpe unſeaſonably, but it is not ſo with God. All times are ſeaſonable with him. *David* will pray thrice a day, *Pſal.* 55. 17. If *David* will be ſo oft at leaſure to pray, God will be as oft at leaſure to heare. *With my ſoule I have deſired thee in the night, Iſa.* 26. 9. yea *David* will pray *at midnight, Pſal.* 119. 62. To come in the *night*, ſpecially *at midnight* is unſeaſonable to man, not ſo to God. Morning, evening, noone, night, midnight, any time is a ſeaſonable time with God. Come when you will, Gods *doore*, and Gods *eare* is alwayes *open*. What aſſurance of ſpeed gives this to thoſe that bee Gods friends? A man will help his friend at midnight, when he is in bed, he wil riſe to pleaſure him, though he come unſeaſonably, and will not God therefore much more help his friends that can never come unſeaſonably to him? we may not imagine, that men can be more kinde and friendly to their friends, then God to his.

3 The third argument is this. If a friend will give unto him, or for his uſe, with whom he hath no familiarity, or acquaintance, as heere the friend in bed

bed gives to his friend at the doore, three loaves, not for his owne uſe, but for his friends that is come unto him, a meere ſtranger to him: then how much more will God give unto his people, who are his friends, that which they aske for their owne neceſſity? The friend here in bed might have anſwered his friend at the doore thus, if thou thy ſelfe, or any of thy children had wanted bread, I would not have denyed to have given thee what thou askeſt, but in as much as thou askeſt for one that is unknowne to me, take it not ill that I doe not gratifie thee in this thing that thou deſireſt. But yet we ſee here is no ſuch anſwer. Such is the power of friendſhip, that it bindes a man to doe for his friends friend, though a ſtranger to him. And if it binde a man to doe for his friends friend, how much more for a friend himſelfe? And if humane friendſhip be thus obligatory, that it will make a man doe for a ſtranger, for a friends ſake, then how much more is that Divine love of God powerfull to make him do for his people, they being his friends? God loves not his friends, leſſe then a man loves his.

The fourth argument is this. If a friend be content to give thoſe loaves to his friend, which yet he cannot give unto him without diſquieting, and troubling of himſelfe and his, but though he be in bed with his children, though the doore be ſhut, yet for all that he riſes, and gives him what he needs, though with ſo much trouble to him; if a friend wil do this for his friend, which he cannot do without ſo much trouble, thē how much more will God grant the petitions of his people wch are his friends, who can without any of the leaſt trouble that is performe 4

form what they desire of him? will a friend amongst men, helpe his friend though it be to his own trouble, and the trouble of his? then how can it stand with Gods love to his friends not to helpe them when he can helpe them without any trouble at all? shall friendship between man and man be more prevalent then friendship betweene God and his friends? God is not troubled with sleepe. *Hee that keepes Israel neither slumbers nor sleepe, Psal.* 121.4. And all that waite upon him in heaven are waking, they cannot be disquieted, the gates and doores of heaven are never shut, it is no trouble at all therefore to God to helpe. Suppose it were a trouble to God to gratifie his people in their prayers, yet why should not he doe as much for his friends, as one friend amongst men will doe for another? A friend will helpe his friend though it be to his trouble; and therefore though it were with trouble to the Lord, why should it be thought that hee will not helpe his friends? And if hee would heare them, and helpe them, and doe for them that they aske, though it were to his trouble, then how much more may they bee assured that he will give them what they aske, when it is no trouble at all to him? If a man should desire his friend that hee might fetch water at his pond, and he should deny him, would not all condemne him, that hee should refuse to gratifie him in that which might be done with so little trouble to him? Now the Lord he can doe the greatest, and the hardest things we aske with more ease then man can doe the easiest, wee cannot with that ease say to a friend, take that thou askest, that God can give the greatest

Deus omnia creavit facillimo opere, Dicendo scilicet, ut non plus negotij Deo sit in creatione, quam nobis in appellatione. Luth. in Gen. 1.

greateſt thing we aske. God without any trouble at all can give the greateſt thing wee aske. In the creation of the world, *God ſaid, let there be light, and there was light.* He created the world by his word, *He ſaid*, To ſhew the eaſineſſe of the creation to him. It was no more to him to make the world, than it is to us to ſpeake a word. Nay, with more eaſe than we can ſpeake did God make the world; for we cannot ſpeake without the helpe of God, *In him wee live, move, and have our being*, Acts 17. But he is independent, All-ſufficient in, and of himſelfe, needing no helpe, or aſſiſtance from any other: and therefore eaſier for him to make the world, than for us to ſpeake. And if God with ſuch eaſe created the world, then with how much eaſe can he make good our petitions? Even juſt with the ſame eaſe, Luke 7.7. *Onely ſay the word, and my ſervant ſhall be healed.* What an eaſie thing it is for God to ſpeake a word? If therefore a friend will doe for his friend, though with his very great trouble, diſeaſe, moleſtation and diſquiet, then ſurely God being our friend will not deny us what we aske, in as much as he can doe it with as little trouble as the ſpeaking of a word. It is little he will doe for his friend, that will not ſo much as ſay a word for him. Certainly, God will both ſpeake and doe for his friends.

The *fifth* Argument is this. If a friend that at firſt refuſes his friend, and puts him off with excuſes, *Trouble me not, &c.* yet after is by his friend overcome, how much more will God who invites us, calls upon us to ſeeke him, and promiſes to heare us when we pray? ſhall a denying friend bee overcome, and ſhall not a

promiſing God be prevailed withall? It were ſtrange if God, bound by his promiſe ſhould not be more ptevailed withall by his friends, then a man that hath made no promiſe, but a flat denyall. And marke upon what ground the denying friend is prevailed withall, *verſe* 8. *I ſay unto you, though he will not* (that is, if he will not) *riſe and give him, becauſe he is his friend, yet, &c.* That implies that our Saviour made account that that was a ſpeciall motive to work upon him, becauſe he *was his friend*, and that that were enough to make him grant his deſire, it is troubleſome, it is unſeaſonable, &c. but yet I muſt yeeld, it is my friend that askes. In all which paſſage we ſee how many ſtrong reaſons our Saviour brings to aſſure us that God will grant our deſires, and they are grounded upon this, that we are the friends of God. This is therefore the great priviledge and benefit of being Gods friends, that they ſhall be ſure to ſpeed with God when they ſeeke to him. Indeed many times in caſes of neceſſity a man ſhall finde but poore helpe from his friends, *Prov.* 19.7. *All the brethren of the poore do hate him, how much more do his friends goe far from him? he purſues them with words, &c.* But it is not ſo with God, hee ownes and agnizes his friends in their neceſſities, hee will not be wanting to his friends. Doe but ſee what Chriſt hath done for his friends, *Iohn* 15.13. *Greater love hath no man then this, that a man lay down his life for his friends.* Did not Chriſt make dainty of his blood, of his life for his friends? and ſhall we thinke that hee will be ſtraight handed, or ſtraight hearted to them in ſmaller matters? That friend that will lay down his

his life for his friends, will he deny his friends his purse? will he deny them *three loaves?* no such matter. They shall be welcome though they come at midnight. So happy a thing it is to have God for a friend. It is an happy thing when a man hath a faithfull friend to whom he may breake his minde when his heart is troubled. It is an ease to disburden ones minde into the bosome of a friend, though he cannot helpe us, and give us remedy against our griefe. How much more then is it an happinesse to have God for our friend, into whose bosome we may disburden our minds in prayer, when hee is such a friend as will make good the prayers of his people, and help them in their needs? How many prayers doe many make to God, how many petitions put they up, and yet speed not? How many beg three loaves, and yet get not one; and whats the reason? they have not God their friend, they are none of Gods friends, and therefore their speed is suitable.

The fourth benefit the godly have by having God for their friend, is *defence and protection*, in all cases of wrong, injury and oppression, at least *pitty, and compassion*, and a fellow-feeling with them in their troubles: yea, such a pitty and compassion as will stir up God to stand to them, & by them in all their afflictions, so it is with friends amongst men. If a man see his friend in misery, and trouble, his heart earnes towards him, and his soule bleeds within him, and all his thoughts and wits are working to take a course for his helpe and relieſe. See how *Iob* speakes, *Iob* 19. 21. *Have pitty upon me, have pitty upon me, O ye my friends.* But why should hee call

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Adversus vero res ferre difficile esset sine eo qui illas gravius etiam quam tu ferret. Cicero in Lelio.

call upon his friends to pitty him? see the reason. *Iob* 6. 14. *To him that is afflicted pitty should be shewed from his friend.* It is a friends part and duty to be compassionate to his friend in his extreamity, and when friends do not so, it is a signe that they *forsake the fear of the Almighty*, as there *Iob* speaks. We see when *Iobs* three friends heard of all the evill that was come upon him, they come every one from his own place, for they had made an appointment together to come *to mourn with him, and to comfort him*, *Iob* 2. 11. That was a friendly part, so should friends do, & so will friends do, *Pro.* 18. 24. *There is a friend that sticks closer, &c.* And therfore well might *Iob* complain of it as a strange case, *Iob* 19. 19. *All mine inward friends abhor me*, and *Iob* 16 20 *my friends are my scorners.* Your friend will not onely have compassion, but if it be in his power, he will stand to, and by his friend to maintaine his cause, and his right against all such as would wrong and abuse him. A mans blood rises when he heares or sees his friend wronged, and many a man loses his life in his friends quarrell. Marke how *David* speaks to *Abiathar*, *Abide thou with me, fear not, he that takes thy life shall take my life also*, as some Translations have it. And thus is it with the people of God being his friends: God will have compassion upon them in all their afflictions, his friendly heart will have a fellow feeling with them in all their miseries. *Isay* 63. 10. *Hee was turned to be their enemy, and he fought against them*, but before that he was their friend, till by their sins they made him their enemy. And when he was their friend, then it was otherwise. *verse* 9. *In all their afflictions he was afflicted.*

1 Sam. 22. 23.

God

God as a friend ſympathized with them in their ſorrowes, yea and he will friendly ſtand to them, and by them in all their wrongs, he is a friend that ſtickes cloſer then a brother. When *Paul* was impriſoned, *Acts* 23.11. *The Lord* ſtood by him and ſaid, *feare not.* The Lord as a friend came to him in priſon, as a friend encouraged him, and animated him therein, making good *Salomons* proverbe, *Prov.*27.17. *Iron ſharpens Iron, ſo a man ſharpens the countenance of his friend.* When a man is dejected, diſconſolate and ſad of countenance, if his friends come to him, and comfort and cheere him with words of conſolation, it refreſhes his ſpirit, and puts ſuch life into him as makes his countenance lightſome. Thus the Lord as a good friend comes to *Paul* in priſon, and ſharpens his countenance. It was no friendly part of thoſe, 2. *Tim.*4. 16. *At my firſt anſwer no man ſtood with me, but all men forſook me.* Thoſe that proteſt themſelves *Pauls* great friends durſt not owne him when he was convented before *Nero*, there his friends failed him, but yet *v.*17. *The Lord* ſtood *with me and ſtrengthned me*, God ſhewed himſelfe a faithfull friend to *Paul*, he did goe to the barre with *Paul*, and ſtood with him there, and ſtrengthened him there. And to this purpoſe is that worth the noting, that when our Saviour was to hearten and encourage his Diſciples againſt the feare of perſecutions hee calls them by the name of *friends*, *Luke* 12.4. *And I ſay unto you*, my friends, *be not afraid of them that kill the body, &c.* As if he ſhould have ſaid, you ſhall meete with a great deale of hard meaſure in the world, you ſhall be perſecuted to the very death, but

Paravit animum adverſus vincula laturum opem. Cum primum crepuerit catena, diſcedet. Senec. ep.9.

yet be not afraid of these persecutors. And why not afraid? I say unto you *my friends*, be not afraid. You are my friends, and therefore I will not be wanting unto you, I wil stand by you, either to deliver you or to strengthen you, and at last to right you in al your wrongs. And so when the Lord would comfort and encourage his people against the feare of their adversaries, and their wrongs, and when he would terrifie the enemies of his Church, he doeth both upon this very ground, that he is his peoples friends, and they his. See *Isa.* 41.10,11,12,13. what encouragements unto his people not to feare, & what terrour to their enemies, and see upon what ground, *ver.* 8. *But thou Israel art my servant, Iacob whom I have chosen, the seed of Abraham my friend.* And therefore feare not, you are the seed of my friend, & therefore I will help you, assist you, and protect you, and take your part against your enemies, & will be severely revenged upon all such as oppose you, and oppresse you. Such an advantage there is in being the seed of Gods friend. And therefore *Iehosaphat* when he was in feare and danger pleads with God by this very argument, 2. *Chr.* 20.7. *Thou gavest this land to the seed of Abraham thy friend for ever.* Thou gavest this land to thy friend, and to his heires: now therefore Lord mainetaine the cause of thy friend, and the title of thy friend. If a man see his friend wronged, and others offering injuriously to thrust him out of his possession, and inheritance, it concernes a friend to maintaine his friends right to the utmost, therefore sayes *Iehoshaphat*, Lord stand for thy friend, take thy friends part, and maintaine thy friends right. If a man see his friend wronged, and others offering to

to thruſt him out of his poſſeſſion and inheritance, it concernes a friend to maintaine the right of his friend, and his heires to the utmoſt, therefore Lord ſtand to thy friend,& maintaine the poſſeſſion thou gaveſt to thy friend. And ſurely herein the Lord failes not, but he ſtands cloſe to his friend. Indeed men doe not alwayes ſtand cloſe to their friends, *Pſal* 38 12. *My lovers and my friends* ſtand aloofe *from my ſore, and my kinſmen ſtand afarre of.* The Samaritans when it went well with the Iewes, would claime kindred of them, and profeſſe great friendſhip to them, but when things went croſſe with them, and they were in ſtreights, then they would have nothing to doe with them. But it is not ſo with the Lord, he is not ſuch a friend. *The rich hath many friends. Prov.* 14.10 and *Prov.* 19.7. *All the brethren of the poore do hate him, how much more doe his friends goe farre from him? he purſues them with words, yet they are wanting to him.* That is indeed the common courſe of the world, but the Lord he is like that true friend, *Prov.* 17.17. *A friend loves at all times*, yea, God loves at no time more then when his people are moſt friendleſſe. *And I ſay unto you my friends, feare not, Luke* 12.4. why doeth he call them friends then more then at other times, why friends now he ſpeakes of perſecution? Certainely to ſhew that he will never be a greater friend, and that hee will never ſhew himſelfe more a friend unto them then when men ſhall ſhew moſt malice and enmitie againſt them. He ſhewes greateſt friendſhip when men ſhew greateſt enmitie; Chriſt will ſtand by his friends in their greateſt pleaſures. The Apoſtle *Iohn* was the beloved

diſciple, whom Chriſt made his ſpeciall friend. And *Iohn* carried himſelfe to him as a faithfull friend againe, when Chriſt was in the high Prieſts hall *Iohn* was with him there, and when Chriſt hung upon the Croſſe, *Iohn* ſtood by him there, *Iohn* 19. 26. *the diſciple ſtanding by whom Ieſus loved.* He ſhewed himſelfe a friend to Chriſt, that would not forſake him then, but would be with him, and ſtand by him to the laſt. Iuſt ſuch a friend doeth Chriſt ſhew himſelfe to his people, he will not forſake them in their troubles and leave them in their extremities, but he will ſtand by them to the laſt, he will ſtand by them at the barre, he will ſtand by them even on their croſſes, when they hang there, he will ſtand by them when they ſtand at the ſtake. The Martyrs found this true, they ever found God moſt friendly when their enemies uſed them moſt curriſhly: what made them ſo cheerefull and comfortable in their ſolitude when kept from all company? God their friend he viſited them and kept them company in their priſons, he did with them as with *Ioſeph*, *Gen.* 39. 20, 21. *Ioſephs maſter tooke him and put him in priſon, and he was there in priſon, but the Lord was with Ioſeph, and ſhewed him mercy.* God was with *Ioſeph*, in the priſon with *Ioſeph*: what a true friend was *Oneſiphorus* to *Paul*, *that he ſought out Paul*, and came to him in priſon *and oft refreſhed him*: It was a true and kinde friends part indeed that he did, 2. *Tim.* 1. 16, 17. So kinde a friend is God to his ſervants he findes them out in their priſons, comes to them, viſits them oft, refreſhes them oft. Their priſons were naſty ſtinking places, how was it that they were able to abide them? See the reaſon *Prov.* 27. 9.

27.9. *Oyntment & perfume rejoyce the heart, ſo doth the ſweetneſſe of a friend.* The ſweetnes of this friend that viſited them kept them company, and refreſhed them in their priſons and dungeons, made their priſons and dungeons ſweet, made them Paradiſes and *delectable hortyardes*, as *Algerius* that Italian Martyr calls the *Leonine priſon* from whence hee wrote that comfortable letter of his. The ſweetneſſe of ſuch a friend perfumes priſons and dungeons, and overcomes the naſtineſs & noiſomnes of them. If God be with us who can be againſt us? if God be our friend who ſhall be our foe? or what matters it who be our foe? this is one of the benefits and great priviledges we have by being the friends of God.

The fift benefit the godly have by having God their friend is *friendſhip with*, and ſervice of all the creatures. Whiles we are Gods enemies we have all the creatures for our enemies: the Angels are our enemies, *Pſalm.*35.5,6. *Let the Angell of the Lord chaſe them, let the Angell of the Lord perſecute them.* Men, even ſuch as in neereſt bonds to us are bitter enemies to us. *Tit.*3.3. *Living in malice and envie, hateſull, and hating one another.* Our owne hearts and conſciences are at enmitie with us, never quiet, but ever pinching and vexing us, nothing but clamouring and brawling againſt us. *There is no peace to the wicked, ſaith my God, Iſai.*57.21. yea the beaſts of the field are enemies to us, *Levit.*26.22. *If you walke contrary unto me, I will ſend wilde beaſts amongſt you which ſhall rob you of your children.* If you be enemies to me, I wil make the beaſts enemies to you. But when once we are friends with God, and he is become our friend, then all his ſervants become

both friends and ſervants unto us. The Angels become our friends, *Pſal.* 34.7. *The Angell of the Lord encampeth round about them that feare him, and delivereth them.* A mans enemies become his friends, *Prov.* 16.7. *When a mans wayes pleaſe the Lord, he maketh even his enemies,* his deadly profeſt enemies, *to be at peace with him.* The reſt of the creatures become his friends, *Iob* 5.8. *I would ſeeke unto God,* I would ſeeke to be friends with him, but what ſhall be gotten by it? Amongſt other things, that *verſ.* 21,22,23. *Thou ſhalt be hid from the ſcourge of the tongue, neither ſhalt thou be afraid of deſtruction when it comes: at deſtruction and famine ſhalt thou laugh neither ſhalt thou be afraid of the beaſts of the earth, for thou ſhalt be* in league *with the ſtones of the field, and the beaſts of the field ſhall be* at peace *with thee.* Yea God will make a *covenant for his people with the beaſts of the fields, and with the fowles of Heaven, and with the creeping things of the ground, Hoſ* 2.18. Yea all theſe ſhall not onely lay aſide their enmitie, but ſhall be ready to be ſerviceable to them. When *Ahab* and *Iehoſaphat* had made a league of friendſhip each with other, ſee how *Iehoſaphat* ſpeakes to him, 1. *King.* 22.4. *I am as thou art, my people as thy people, my horſes as thy horſes.* So when once God, and we are in league of friendſhip, he will ſay unto us, my ſervants are your ſervants, mine Angels are your Angels, mine hoſts are your hoſts, my creatures are your creatures, *All things are yours,* 1. *Cor.* 3.21. And *all things ſhall worke together for good to them that love God,* and are his friends. If a man be a trayter and the Kings enemie, every man not onely eſtranges, but ſers himſelfe againſt him;

but

but let the King but pitch upon a man to make him his friend and favourite, how then doeth every one seeke to him and smile upon him, and happy is he that can ingratiate himselfe with him, and doe any service to him that is the Kings favourite. A man that is once the kings friend shall be sure to want no friends, no respect, no service, *Zabud was the Kings friend*, 1. *King*. 4.5. and who then would not be a friend to *Zabud*, full glad was he that could be *Zabuds* servant. So if once we be Gods friends, God will raise us up friends enow. *Eliphaz* his argument was good, *Iob* 22. 21. *Acquaint thy selfe now with him, and be at peace.* Get to be Gods friend, and one of his inward acquaintance. Well, suppose we doe, what shall we get by it? *And thereby shall good come unto thee.* And this good amongst the rest that the creatures shall be in a league of friendship with thee. Indeed some creatures there are that the more we are Gods friends, the more they will be our enemies, yea therefore our professed enemies, because we are Gods friends, Satan and his sworne servants will be the more bitter enemies against us because God ownes us for his friends, as *Esau* hated *Iacob for the blessing*. But yet the Angels in heaven that rejoyce at the conversion of a sinner on earth, and that hee becomes friends with God, all good men, and the creatures will be our faithfull friends, yea and many times he will make wicked men do his people many a friendly turne, or at least will make their enmitie beneficiall, and advantagious to them. And these be the benefits that Gods people have by having God their friend. Come we now to the uses of this point. And they are these.

The honour and happineſſe of being Gods friends being ſo great and beneficiall withall, it ſhould ſtirre up every man to get this happineſſe of being the friends of God. *Zabud was the Kings friend*, 1. *King.* 4.5. Now when people ſaw how familiar *Zabud* was with the King, what communion was betweene him and *Salomon*, how he communicated to him his ſecret counſels, how potent he was with him in all ſuites, how cloſe *Salomon* ſtood to him upon all occaſions, how ſerviceable all the Courtiers and Subjects were to him, did they not, thinke we, all thinke his condition happy? Did they not ſecretly wiſh, Oh, that I were in his caſe, ô that I were as *Zabud* is, that I had the kings heart, the kings eare, the kings hand as he hath? And if they had knowne of any project, of any courſe by which they might have advanced themſelves to *Zabuds* condition, would they not ſpeedily have ſet upon it? would they not have ſtrained and tentred their wits to the utmoſt? would they have ſpared for any coſt, or paines, to have gotten into *Zabuds* condition? Wee now therefore ſeeing what the happy condition of Gods people is, that they are Gods friends, and have all thoſe great priviledges thereby, how ſhould it ſtirre up our hearts to looke, and labour for this happineſſe of being Gods friend. And that ſo much the rather.

1 Becauſe God may have, and hath many friends at once, that are his inward entire familiars: not ſo alwayes amongſt men. Affection is ſometimes ſo pitcht upon ſome one, that, that one engroſſes all a mans affections; and they are ſo caried wholly upon ſome one, that there is ſcarce any roome in the heart

heart left for any other. The whole ſtreame of ſome mens affections is ſo carried in one channell, that there is no over float to any other. All their water is little enough to drive one mill. Kings uſe not to have many favourites, but pitch upon ſome one. But now it is otherwiſe with God, he hath many friends and favourites, and all his friends are favourites; Gods heart and his love is ſo large, that there is roome euough in it for a multitude of favourites at once.

Becauſe there be projects and courſes to be uſed, 2
that will effect, and compaſſe this for us, to make us Gods ftiends. Some policies men have, and uſe, to get the friendſhip and favour of Princes, & great ones; but yet their projects alwayes take not, their policies ſpeed not, they doe not compaſſe the thing they deſire, but for the getting of Gods favour, and friendſhip, there be wayes to be uſed that will ſurely doe the deed, and will worke us in to be Gods friends and favourites.

What then be thoſe wayes by which wee may *Queſt.*
get this honour to have God our friend, and to bee his friends?

Firſt, the way to get in with God is by faith. We *Anſ.* 1.
are by Nature ſtrangers to God, nay enemies, *Col.* 1.21. Now God of his infinite mercy, though hee be the party wronged, and offended, yet he is pleaſed thus much to forget himſelfe, and to ſtoop thus low, as not onely to offer us peace and friendſhip, but he entreates and *beſeeches us to be reconciled*, and become friends, 2 *Cor.*5.20. Now then if we will beleeve the Goſpell, and the words of Reconciliation, that's the chiefe condition that God requires,

requires, and upon that he will take, and owne us for his friends. Thats here in the Text, *Abraham was called the friend of God*; a great honour, but how came *Abraham* by it? *Abraham*, sayes the Apostle, *beleeved God, and he was called the friend of God*. So that by faith *Abraham* became Gods friend. So *Ioh.*16.27. *The Father himself loveth you*, God is your friend, and takes you for his friends, and why so? *Because ye have believed that I came out from God*. Christ hath made an attonement, and a reconciliation by his blood, faith layes hold on that reconciling blood, & so God & we become friends, *Col.*1.20,21,22,23. *You that were enemies hath he now reconciled in the body of his flesh through death. If ye continue in the faith.* He that will get in with God must doe these three things.

1 He *must get in with Gods favourite*. That is the way to get the Kings friendship, yea, any ordinary mans friendship. If a man honour and regard the favourite, and get in with him, and be gracious with him, and he will procure a man the Kings favour, he will bring him in with the King: it is not possible to have the Kings favour, and be out and at oddes with the favourite. So here, If we would get in with God, and be his friends, then get in with his favourite. The Lord Iesus Christ is Gods favourite, *Zech* 13.7. He is called Gods *fellow-friend*. *Awake, O sword against my shepheard, and against the man that is my fellow*, or my *fellow-friend*, as the word may be translated: the Disciple whom Christ *lovedlay in his bosome, Iohn* 13. And Christ is in the *bosome of his Father, Ioh.*1.18. He is his bosome-friend and favourite, and as to his bo-

some-

ſome-friend communicates all his boſome-ſecrets to him, *Ioh.*5.20. *For the Father loves the Son, and ſhewes him all things that himſelfe doth.* Now then get but in with Chriſt, and be gracious with him, and then we ſhall be ſure to be friends of God, hee will preſently ſmile upon us and accept of us for his deare friends. Sometimes Gods people after they are made friends, do that which may make God fall out with them, and frown upon them. Now when it is ſo, it is Chriſt that makes us whole again, 1 *Ioh.* 2.1. *If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the Righteous*, and he it is that by his advocation mediates our cauſe with God, and ſets us in joynt again, and makes all well again between God and us. And as it is he that doth repair and heale all breaches betweene God and us after we be friends, ſo it is that muſt firſt bring us into acquaintance and favour with God. Chriſt is Gods *fellow-friend*, and Chriſt and his people are *fellow-friends*, *Cant.*5.16. The Church cals Chriſt her fellow-friend, *This is my beloved, and this is my friend*, or *my fellow-friend*, as ſome tranſlate it. And *Cant.*2. 10. Chriſt cals his Church his fellow-friend, *Riſe up my love, or my fellow friend*, as ſome reade it. It comes from a word that ſignifies to feed, and ſo ſignifies ſuch friends as feed together at one and the ſame table, that live ſellowly, and familiarly together. Now then the onely way to become Gods friend, is to become a *fellow friend with Gods fellow-friend*, be a fellow-friend with Chriſt who is Gods fellow-friend: and that is done by faith, by beleeving we become his friends, and ſo the friends of God, falling in with his favourite by faith.

He

2 He that would be Gods friend, muſt have a *care to pleaſe God.* Amongſt men they that will ſeeke friendſhip with others, muſt be carefull to pleaſe thoſe whoſe friendſhip they ſeeke. He that is ambitious of the friendſhip of his betters, muſt endeavour to pleaſe them; where there is no obſervance nor care to pleaſe, there friendſhip will never cloſe. It is ſo in this caſe, we cannot be Gods friends, till we lay to pleaſe him; If once we can but pleaſe him, he will be graciouſly pleaſed to be our friend: pleaſe him, and he will make our enemies our friends; and therefore he himſelfe will be our friend much more. Now faith is the way to pleaſe him. *Enoch* had this teſtimony, that he pleaſed God; *but without faith it is impoſſible to pleaſe God, Heb.*11.5,6. Faith then is that which pleaſes him, and pleaſes him ſo much, that upon it he will be friends with us.

3 He that will be Gods friend, muſt be *a child of Abraham. Abraham* was called the friend of God, and he that will be Gods friend, muſt be a ſonne of *Abraham. I will be thy God, and the God of thy ſeed*; and ſo, I will be thy friend, and the friend of thy ſeed. They muſt be of *Abrahams* ſeed that will be in the number of Gods friends. How come we to be the ſeed of *Abraham?* That we ſee, *Rom.* 4.16. *There is a ſeed which is of the faith of Abraham, which is the father of us all.* When we have the faith that was in our father *Abraham*, and when we *walk in the ſteps of that faith of our father Abraham, Rom.*4.12. then we are the ſeed of *Abraham*: looke what makes us the ſeed of *Abram*, that makes us as *Abram*, the friends of God: and ſo faith making us *Abra-*

Abrahams ſeed, makes us Gods friends. We muſt be *Abrahams* children, the childrē of Gods friends, before we can be the friends of God. Now faith is that by which we come to be the children of *Abraham*, *Gal.* 3. 7. *Know ye therefore that they which are of faith, &c.* This day is ſalvation come to this houſe, *for ſo much as he alſo is the ſonne of Abraham*, ſaid our Saviour of *Zacheus*: ſo ſoone as he beleeved, he was a ſon of *Abraham*; and ſo ſoon as a ſon of *Abraham*, a friend of God.

2 By *Repentance:* ſin is that which cauſes all enmity between God and us: that's the make-bate between God & man. The falling out with ſin makes way for falling in with God, and upon repentance God will manifeſt himſelf a friend unto us. *Ier.* 3. 1. Yet return again to me, ſaith the Lord, as if he had ſaid, Do but repent, and we will be friends, and all ſhall be well again. When two friends are fallen out, three things muſt be done to make them friends again. 1. Firſt, there muſt be a meeting: for if they keep aſunder, and one decline another, and will not come each at other, they will never be friends: but if they will be friends, they muſt meet. So when God and we are out, unleſſe he and we meet, we ſhall never be friends. Now repentance that makes a mans ſtout and proud heart come downe, makes him come out to meet God, *Amos* 4. 12. *Prepare to meet thy God, O Iſrael.* Then there is a poſſibility of friendſhip and reconciliation, if by repentance wee goe out to meet the Lord. And when wee goe out to meet God, God will come forth to meet us; and hee will meet us; as *Eſau* met *Iacob*, *Gene.* 33. 3, 4. *Iacob bowed himſelfe to the ground*

2

ground seven times, untill he came neere to his brother, and Esau ran to meet him, and embraced him, and fell on his necke and kissed him, and so became friends with him. So when we come out to meet God, and bow, and humble our soules before him, he will run to us, and embrace us, and kisse us in token of hearty friendship, and reconciliation, *Luk.* 15.20. *When he was a great way off,* but making towards him, *his father saw him, and had compassion, and ran, and fell on his neck and kissed him.* 2 Secondly, there must be an acknowledgement on the offenders part, of his error that he hath done amisse, that he is sorry, and grieved, and that if it were to doe again, he would not do it. Though a man have done another wrong, & have made a friend an enemy; yet upon his submission, and fault acknowledged, all is healed, & the breach made up again: yea, our Saviours commandement is in such cases, that there should be an hearty redintegration of love and friendship, *Luk.* 17.3,4. *If thy brother trespasse against thee, rebuke him, and if he repent, forgive him. And if he trepasse against thee seven times in a day, and seven times in a day turne again to thee, saying, I repent, thou shalt forgive,* and be good friends with him. Thus is it much more with God, though we have sinned & offended many a time against him, yet if we come with submission, and acknowledgement, Gods friendly & fatherly heart will come off. If thou have sinned against God, and trespassed against him many, and many a time, yet if thou turn to him again, and say, I repent, he will assuredly, forgive thee, and will be good friends with thee. We may not imagine, that God will in this case

caſe require more of us than he will doe himſelfe: If he require thus much of us, whoſe mercies are but drops to his Ocean, what will he doe, who is the father of bowels, *that hath multitude of bowels*, *Iſai.* 63.15. and *the God that multiplies to pardon*, *Iſai.* 55 7. God is quickly friends with an humbled ſoul; if he ſees a man droop and mourne for having offended, he is very inclinable to entertaine termes of friendſhip with ſuch an one. 3 Thirdly, there muſt be a cloſing with ſuch an one againſt his common enemies, and an hating and oppoſing of them. This very thing cloſes mens hearts many times in a ſtrong league, and bond of friendſhip. So here, if we would be Gods friends, we muſt fall out with our ſelves, with our luſts, and maintaine an oppoſition and an hatred, even a deadly feud againſt them. Now this repentance teaches a man to doe. True repentance makes a man to fall out bitterly with himſelfe, fils him with a mortall vindictive hatred againſt his luſts and corruptions. And when the Lord ſees that, he then reſolves that ſuch an one whom he ſees ſo cordiall an enemy to his enemies, ſhall become his friend. And thus by Repentance are we made the friends of God.

Thirdly, by *obedience to God, and his commandements*. It is true that it is faith that firſt makes God and men friends, but after faith hath knit that band of amity betweene God and us, that friendſhip is encreaſed, and more and more confirmed by yeelding God obedience, *Iob* 22. 21, 22. *Acquaint thy ſelfe now with him, and be at peace* ſeek to be friends with God, and get inward acquaintance with him, not onely get peace, but labour to

grow

grow such friends with him that thou mayest be of his familiar acquaintance. That's the thing, thou wilt say, that thou wouldest faine doe, but thou wouldest know how that may be done. Marke therefore what followes in the next words, *Receive I pray thee the Law from his mouth, and lay up his words in thine heart.* If thou wouldest be acquainted with God, be acquainted with his Word, lay up in thine heart and yeeld obedience to that in thy life. And so Christ tels his Disciples, *Iohn* 15. 14. *Yee are my friends, if ye doe whatsoever I command you.* By your obedience you shall manifest your selves to be my friends, and by this meanes you shall increase, advance, and confirme that friendship that is between us. Amongst men there is nothing so conciliates mens hearts, so glues and soders mens spirits as a similitude and conformity of manners and dispositions: when there is a sutablenesse of mens spirits and inclinations they quickly close, and so the Philosopher observes that a speciall conciler of friendship is a likenesse according to vertue. So it is here, when there is in us a conformity to Gods will, and a conformity to his nature, that wee are holy as he is holy, mercifull as he is mercifull, pure as he is pure, walking in all obedience and purity of life; it much encreases the friendship betweene God and us. That as *Salomon* speakes, *Prov* 22. 11. *He that loveth purenesse of heart, for the grace of his lips the King shall be his friend.* So much here, he that loves purenesse of heart, and purenesse of life, that is pure as God is pure, for that holinesse, and purity the King of Heaven shall be his friend.

Ee est jucundissima amicitia, quã morum similitudo conjugavit. Cicer. offic. 1.

Ἐμπέδωσε τὴν ὁμοιότητα Aristot.

friend. *Yet God is good to Iſrael, even to the pure in heart. Pſal.* 73. 1. God is a good friend to ſuch, and a true friend to them though they may have many backfriends in the world.

Fourthly, by our love to God. Amongſt men love winnes, gaines, and kindles love. As a man that *hath friends muſt ſhew himſelfe friendly. Prov.* 18.24. So a man that will further engage his friend to him, and kindle his affection to him muſt by offices, and expreſſions of friendſhip ſtill gaine his friendſhip more and more. Friendlineſſe makes friends more friendly, *Ioh.* 14.23. *He that loveth me ſhall be loved of my Father, and I will love him.* Nor that we love God, or Chriſt firſt, and then he loveth us; *He loves us firſt*, as the Apoſtle ſpeakes. It is not therefore meant of Gods firſt love, or Chriſts firſt love that he ſhewes to us, but of after and following Acts of his love. He loves us and is our friend: now if we ſhew a friends love to him, he will adde further degrees of his love, or he will love, that is, he will vouchſafe us further expreſſions of his love, as Chriſt there explaines himſelfe, *I will love him, and manifeſt my ſelfe to him.* So that upon our friendly love to Chriſt, though he loves us before we love him, yet he will more cleerely manifeſt and expreſſe his friendſhip to us.

Quæris quo modo amicum cito facturus ſit ſapiens? Dicam. Hecaton ait, ego tibi monſtrabo amatorium ſine medicamento, ſine herba, ſine ullius veneficæ carmine: ſi vis amari, ama. Senec. ep. 9.

Fiftly, by a frequent uſe of the duty of prayer. A man that deſires another mans friendſhip muſt be often in his company, muſt have converſe with him, and frequent conference with him. It was a neere bond of love and friendſhip that was betweene *David* and *Ionathan*, 1 *Sam.* 18.1. *The*

ſoule of Ionathan was knit with the ſoule of David, and Ionathan loved him as his owne ſoule. But how and upon what grew this friendſhip, how came *Ionathan* ſo to affect *David*? ſee the beginning of the verſe, *And it came to paſſe that as David had made an end of ſpeaking unto Saul.* He was in *Davids* company, he heares him ſpeake and ſees a ſweet ſpirit in him, and thereupon he is wonderfully taken with him. If *David* had not beene in *Ionathans* preſence, and company: if *Ionathan* had not ſeene him and heard him ſpeake, he had never been ſo taken with him as to make him his choyce, and deare friend: but now when hee is in *Ionathans* company, and there ſpeakes in his audience, it came to paſſe *that as he had made an end of ſpeaking, that the ſoule of Ionathan was knit unto the ſoule of David.* In that converſe that *Ionathan* had with *David* was his heart knit to him. It is ſo here, in prayer a man converſes with God, hath conferences, and ſoliloquies with him, and ſo by the often frequenting of God's company, and converſing with him he growes into acquaintance with him. See how Chriſt ſpeakes to his Church, *Cant.* 2. 14. *Let me ſee thy countenance, let me heare thy voyce, for ſweet is thy voyce, and thy countenance comely.* A praying countenance is *comely* in Chriſts eye, and a praying voyce is *ſweet* in his eare. And as he deſires to ſee that countenance, *Let me ſee thy countenance*, and as he deſires to heare that voyce, *Let me heare thy voyce*, ſo when he doth heare that ſweet voyce and ſee that comely countenance, he is wonderfully taken with it, falles exceedingly in love with it, *Cant.* 4. 9. *Thou haſt ravished mine*

heart

heart my ſiſter, my Spouſe; thou haſt raviſhed mine heart with one of thine eyes. Thou haſt *wounded mine heart*, or thou haſt *taken my heart out of me*, ἐκαρδίωσάς με, as the Greek hath it. Thou haſt unhearted me, as if friends heart lives in his friends boſome, it is gone from himſelf unto his friend. Thou haſt taken away mine heart from me with one of thine eyes. If one eye did it, what would both have done? All ſerves to ſhew how Chriſts heart is won in prayer, that looke as ſoone as *David* had made an *end of ſpeaking*, *Jonathans* heart went out of himſelfe, and his ſoule was knit with the ſoule of *David*, ſo after a faithfull ſoul hath *done ſpeaking* in prayer, Chriſts ſoule is knit to his ſoule, and ſuch converſe makes Chriſt love a man as his owne ſoule Nothing more knits and rivets the heart of Chriſt and a Chriſtian together in a league of ſweet acquaintance then converſing with him in the duty of prayer. In this duty God and his people take acquaintance one of another, and grow into a familiarity each with other. See *Zech.* 13.9. *I will ſay it is my people, and they ſhall ſay, The Lord is my God.* I will take acquaintance with them, and they ſhall take acquaintance with me, I will owne them, and they ſhall owne me, and there ſhall be a mutuall ſtipulation of friendſhip, and familiarity betweene us. Well, but when ſhall this be done? marke the words immediately going before, *They ſhall call upon my Name, and I will ſay* &c. This entercourſe of kindneſſe, and familiarity ſhall be in and upon the duety of prayer. In and upon that ſhall there bee theſe mutuall friendly paſſages, and owning each of other. Yea if at any time we doe that which may cauſe

Bene quidam dixit de amico ſuo, ſi midi-am animæ meæ. Nam ego ſenſi animam meam, & animam illius unam fuiſſe animam in duobus corpuſculis, & ideo mihi horroris erat vita, quia odiebam ſimiliter vivere, & ideo forte mori metuebam, ne totus ille moreretur, quem multum amaveram. Auguſt. Confeſſ. lib. 4. cap. 6.

cauſe God to fall out with us, and to looke ſtrange upon us, yet prayer is a ſpeciall meanes to worke us in with God againe, and a godly man prayes himſelfe friends with God. The Apoſtle *Peter* hee adviſes married couples to love each other, and to live together in conjugall friendſhip, *that their prayers may not be interrupted*, 1 *Pet.* 3.7. And ſo a man may wiſh them to pray together that their *loves be not interrupted*. As love will keepe prayers from interruption, ſo prayers will keepe love from interruption. As it is true, keepe friends that you may pray, love that you may pray; ſo it is true, pray that you may keepe friends, pray that you may love. Prayer is that which will keepe them friends. But ſometimes it may be, there may bee ſome breach betweene man and wife. It is poſſible there may be ſome interruption of their love, there may be a rupture in conjugall friendſhip. What is to be done then? let both goe together to God in prayer, and he will ſet all in joynt, and ſend them from him better friends then ever. Prayer will make up ſuch rupture againe. So is it in this caſe: Prayer will prevent an interruption of our friendſhip with God; or if we do that which may cauſe a rupture, yet if we doe but goe to the Lord in prayer, and ſeeke earneſtly to him in that duty, he will at laſt be friends with us againe, and ſend us better friends from him then before. Prayer will pervert, and will heale ruptures in this bleſſed friendſhip.

Thus now we ſee how we may come to get this honour and happineſſe of being Gods friends, and therefore now let us ſeriouſly ſet upon this courſe, and

and make triall of these conclusions. *I pray thee*, sayes *Eliphaz*, *acquaint thy selfe with him, and be at peace with him, thereby shall good come to thee*, *Iob* 22. 21. All this good of communing with God, of boldnesse with him, of speeding in the petitions. of defence and assistance in time of troubles, of peace and friendship with the creatures, all this good shall come to thee upon friendship with God. So much good, how ambitious should it make us of this honour of being Gods friends? How many waste their very estates out of a desire to have the friendship and favour of the great ones of the earth, and yet hardly get, or more hardly keepe it when they have done? Many a man is undone with the friendship of great ones, and loose by it, and many times bring their houses to ruine by it, but this friendship is for *good*, there is gaine by it, never did or shall any man loose by it, by having God for his friend. There be three times in speciall that a man shall finde it to stand him in stead to have God for his friend, and to be in the number of his friends:

First, at the *Time of the Sacrament*: when a man comes to the Sacrament, to the Lords Table, it is good then being Gods friend. Whosoever comes to the Sacrament, and hath not first made himselfe Gods friend, is like to meete with a very cold welcome. When a man comes to the Sacrament, he comes to the Lords Table, God will bid none welcome to his Table but his very friends. The Sacrament is a feast, and it is a feast that God makes only for his friends, and if a man thrust in that is none of his friends, his welcome is like to be thereafter.

If a man make a feaſt, it is for his friends; no man will invite, much leſſe welcome his enemies to his table. If a mans enemy ſhould be ſo impudent as to thruſt in at a feaſt to his table, a man could not but lowre upon him, and give him ſowre lookes, if not ſowre words; a man would be ſtarke ſicke of him to ſee him at his table. And doe we thinke that God will ſmile upon, and cheere up his enemies at his Table? Indeed amongſt men, if a ſtranger comes to a mans table that hath relation to ſome friend from whom, or with whom he comes, we will in civility give him courteous entertainment; but if he be a meer ſtranger that comes we know not whence, and goes we know not whither, we will not be forward to entertaine ſuch an one: but if an enemy, we cannot brook his preſence, nor the ſight of him. And though we will welcome ſtrangers for our friends ſake, yet ſo will not God: every man muſt come to Gods Table by vertue of his own intereſt in God. If a man come a ſtranger to the Lords Table, God will looke upon him as a ſtranger, and if a man come as an enemy, God will look as an enemy upon him. Who would goe to another mans table if the good man will not welcome him, and bid him eate and fall to? and what ſhould a man doe at the Lords Table, if God will not bid him welcome, and cheare him up, and bid him eate? But now at ſuch a time when a man goes to the Lords table, it is good being Gods friend. Gods friends ſhall be ſure to be bid heartily welcome, and they ſhall be ſure to finde friendly welcome indeed. *Take, eate*, ſayes Chriſt: I but who be they that be called upon to eate? That we ſee *Cant.* 5. 1. *Eate,*

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O friends, and drinke, yea drinke abundantly, O beloved. There was one *Math.* 22. that came in to that supper without his wedding-garment; and what was his welcome? *friend how camest thou in hither?* Indeed he is called by the name of *friend*, because happily hee would needs seeme to be so; or else it is onely used as a word of course, as we use to speak to a stranger and say, *My friend*, but yet though he had a *friends title*, he had but a *foes welcome.* And such welcome must they looke for that being not Gods friends will be impudently thrusting into the Lords Table. Oh happy man whom Christ shall cheere up in the Sacrament, and bid him eate and drinke, and tell him that he is heartily welcome to him. Would we then have this happinesse? looke to it then, and labour for it to be of the number of his friends. Christs friends and only they are and shall be welcome to him. A man is not fit to goe to the Sacrament if he be not friends with his neighbour, and before he come he must seeke to be friends, *Math.* 5. 23. 24 And therefore much more concernes it men to be Gods friends, to be in terms of friendship with God before they come to the Sacrament.

Secondly, in a *Time of common calamity*, in a 2
time of feare and distresse, Providence may cast a man into such times as those, *Luke* 21. 25, 26. *Upon the earth distresse of nations with perplexity, mens hearts failing them for feare, and for looking after those things which are coming upon the earth.* When such a time shall come that mens hearts shall faile them for fear, how happy shal they be that shal have a friend in Heaven, that shall not faile them, when

their owne hearts faile them? At such a time what will a friend in Heaven be worth to a man in such a case? The saying is, that a *friend at Court is better then a penny in a mans purse.* To be sure at such a time, a friend in heaven, and to have God in Heaven to be our friend is better then all the money in a mans bag. When such times of distresse, and calamity come, God still exempts some from common calamities, *Luke* 21.36. *Watch ye therefore, and pray alwayes that ye may be accounted worthy to escape all these things that shall come to passe.* Therefore when these things should come to passe there should be some that should be counted worthy to escape them. And who are they likely to be? Surely none likelier then Gods friends. If God will hide, and exempt any, he will doe it for his friends. *Abraham* was called the friend of God. God tels *Abraham* of a sore calamity that should befall his posterity. *Gen.*15.13. *Know of a surety that thy seed shall be as strangers in a land that is not theirs, and shall serve them, and they shall afflict them foure hundred yeares.* But how then will God deale with *Abraham* his friend? *vers.*15. *Thou shalt goe to thy fathers in peace, thou shalt be buried in a good old age,* Thou art my friend, and therefore I will take an order to hide thee, that thine eyes shall not see that calamity. When *Israel* destroyed *Iericho*, and put all to the sword, *Iosh.*6.25. yet *Ioshua* saved *Rahab* the harlot alive and all her family. And what was the reason that he exempted her, and hers from the common calamity? Because she was *Israels* friend, and shewed her selfe a faithfull friend to them in the businesse of the spies. So when God brings

brings a generall calamity upon a place, and a people, he looks out in ſuch a place who are his friends, and takes order for their ſafety, and exemption of them from the common danger. *A man that hath friends muſt ſhew himſelfe friendly*, *Prov.* 17.17. And herein the Lord ſhewes himſelfe friendly in taking ſpeciall care for the ſafety of his friends in the caſes of common danger. *The name of the Lord is a ſtrong Tower*, *Prov.*18.10. And they that get into that Tower they are ſafe what ever comes. And who be they that have admiſſion into that Tower? *The righteous runne into it, and are ſafe.* The righteous are Gods friends, and the gate of that Tower ſtands open to Gods friends. God provides a Tower, and a place of refuge for his friends. None can looke for admiſſion into that Tower but ſuch as are the friends of God. In a time of danger, how great a priviledge is it to have the liberty of entrance into that Tower? As we prize that, ſo prize this priviledge of being the friends of God.

A third time is the *Time of death.* When death comes, that turnes a man out of houſe, and home, that takes a man from all his friends, then he muſt leave all his friends hee hath in this world. Oh how happy is that man that when all his friends muſt leave him, and he leave them, hath the Lord God for his friend! It is a ſad thing to part with all a mans friends at his death, and to go utterly friendleſſe out of the world: but thats the happy condition of ſuch as are Gods friends, when all their friends muſt leave them, then will God ſticke cloſeſt to them, and that which parts a man and his deareſt friends in the world ſhall joyne them and their beſt friend

friend together. Death parts not God & his friends, it doth but bring them home to their friends house. *I desire to be dissolved, and to be with Christ which is best of all, Philip.* 1. Death makes a dissolution of soul and body, but this dissolution makes way for a blessed union with Christ. *All things are yours* saith the Apostle, *death is yours*, 1 *Cor.* 3. 21, 22. Death theirs? what priviledge is that? is not death any mans? no. Wicked men, death is not theirs; but they are deaths, *Let death seaze upon them. Psal.* 55 15. *Death feeds upon them. Psal.* 49. 14. But for godly men that are Gods friends, death is theirs, theirs to doe them service, theirs to doe them the best good turne that was ever done them, to open the doore into their best friends house, to bring them to the presence of their friend after whose society so long they have longed: for they that have lived Gods friends shall die Gods friends, and God will be their friend in, at, and after their death for ever. So happy it is to have God and Christ our friends. And therefore as our Saviour speakes in that case, *Luk.* 16. 9. *And I say unto you, make to your selves friends of the mammon of unrighteousnesse, that when you faile they may receive you into everlasting habitations*; So in this case, I say unto you, make to your selves friends of the God of Heaven, and the Lord Christ his Son, that when ye faile, and all your friends in the world faile, and death shall part you from all other friends, and shall turne you out of house and home, they may receive you into everlasting habitations. All this considered be we awaked, and stirred up to make God our friend.

Use 2. God having honoured us so highly as to make us

us his friends, let it be our care to take heed of all ſuch things as may any way craze or cruſh friendſhip with God: be carefull to maintaine friendſhip with God, and doe that which may continue, and keepe us his friends. And that ſtands in theſe things.

Firſt, *In making worthy of Gods acquaintance, and friendſhip.* A man that is entertained into the friendſhip, and familiarity of men of ranke, and quality, they being pleaſed to honour him with their friendſhip, he will be wondrous carefull to carry himſelf ſuitably. If he carry himſelfe baſely, men of faſhion will diſcard him, and ſhake him off as a fellow unworthy of their friendſhip, becauſe the diſhonour of his courſes will reflect upon them his friends. How carefull think we, was *Zabud* to carry himſelfe nobly, honourably, and fairely, that ſo *Salomon* might not have any impeachment by him? If *Zabud* being *Salomons* friend ſhould have gone to hedging and ditching, to plough and cart, ſpecially if he had been an haunter of ale-houſes, a drunkard, a pot-companion, would *Salomon* ſtill have entertained him into his friendſhip? would he not rather being aſhamed of him, have caſt him off? Therefore queſtionleſſe *Zabud* was very carefull to carry himſelfe worthy of the honour of the Kings friendſhip, and to doe nothing that might misbeſeeme and unbecome the man that was the Kings friend. Thus muſt it be with us, if Gods friends. If God have honoured us ſo much as to make us his friends, then be we carefull to keepe in with God, and to walke ſo worthy of this honour as that God diſclaime us not What? Gods friends, and be debaucht

baucht drunkards? Gods friends, and prophane ones? Gods friends, and uncleane persons? suite such carriages with such an honour? *God is not ashamed to be called their God, Heb.* 11.16. and to be called their friend, but if they had beene such kinde of persons as those, he would have beene ashamed of them. This is the next way to make God ashamed of us, and utterly to cast us off for being his friends. God will owne no such for his friends; yea there is nothing that more dishonours God, and moves him more to displeasure then this, when such as professe themselves his friends shall walke so basely, as that he suffers by it. If a man have a friend that he makes much of, that is of his inward acquaintance, and he behave himselfe basely and dishonestly, doe not that mans enemies lay his friend in his dish, and twit him with him and say, This is your friend, the man that you are so familiar and inward withall? And thus is God dishonoured when men shall take occasion by the evill lives of such as professe themselves Gods friends, to say, oh these be the men that be Gods friends, these forsooth be the Lords favourites. And when God suffers such dishonour by us, what can we looke for but to lose his friendship? how can we hold in with him, and thinke he should owne us for his friends, when we cause dirt to be flung into his face? Gods friends must be of another manner of carriage then so. *Abraham was called the friend of God.* That was *Abahams* honour; and what must *Abrahams* carriage then be? See *Gen.* 17.1. *I am the Almighty God*, and I have called thee my friend, *walke before me, and be thou perfect*, or upright and sincere. I have

have honoured thee to be my friend, doe thou honour me who am thy friend.

Secondly, *Have a care to deale ſeriouſly, and in good earneſt with God in being friends with him, and loving him as a friend ſhould be loved.* Hearty love, and friendſhip will maintaine hearty love, and friendſhip. There muſt be an ἀντιφιλία, betweene friends, a reciprocation of affection, a counter-loving betweene friends, that muſt keepe them knit together. That is the Soder, the Cæment, the Glue that holds friends faſt together, *Prov.*18.24. *Hee that hath friends ought to ſhew himſelfe friendly,* namely if he meane to keepe his friends. He muſt anſwer love with love, he muſt retribute love for love, meete love with love. A friend ſhould be loved with a friends love. A friends love is *hearty,* and *durable.* 2

First, it is *hearty.* It is not in cringes, congies, phraſes, courtſhip, and complementall formalities. It is ſerious, and hearty, *Dent.*13.6. *If thy friend which is as thine owne ſoule.* Therefore a mans friend is as his owne ſoule, *Prov.*18.24. *A friend is neerer then a brother,* 1 *Sam.*18.1. *Ionathans* ſoule was knit to the ſoule of *David*, and he loved him as his owne ſoule. Such love as this is knitting, and ſodering love, and when a friend is loved thus, hee will hold friendſhip with us. But if a man ſeriouſly and in good earneſt offer friendſhip to another, and he ſees no returne no reflexion of love and like affection, only ſome outward faire carriages, ſome reſpective formalities, ſome formall viſits, and invitations, but the mans heart cloſes not with him, he will happily for ſome reſpects hold faire, but 1

yet

yet he makes him but a friend for his credit, but will have another for his counsell, and secrecies. Here such a man though he earnestly desired friendship, yet finding not that knitting love that should be betweene friends, he gives over to woo a friend that at best will be but a friend with his reserved distances, and so lets his friendly affection die, and gradually quench, and goe out. If he must be onely a friend for a turne, to put some credit and respect upon another, or to accommodate him only with some conveniences, but the heart of the man holds off, and goes another way, such a man hath in such a case the wisdome to have done, and let such an one goe.

2 Secondly, a friendly love is a *durable*, continuing love, *Prov.* 17.17. *A friend loves at all times.* Not for a time till he hath his fill, and his glut, and then falls off, and gives up, but at all times, *Prov.* 27.10. *Thine owne friend, and thy fathers friend forsake thou not.* If a man have chosen a friend upon whom he sets his heart, and he perceives his friends affections to slake, to chil, and at last to fall quite off, this unglues and dissolves the joynt of friendship.

ὀυδεὶς ἐραστὴς ὅστις οὐκ ἀεὶ φιλεῖ. Aristot. Rhetor. 2. Amicitia quæ desinere potuit, nunquam vera fuit. Senec.

Now thus it is in this case. God hath made us his friends, and therefore he must have a friends love from us, we must shew our selves friendly to him.

1 First, our love to him must be an *hearty* love. *Thou shalt love the Lord thy God with all thine heart, with all thy soule, Luke* 10.27. This will keepe us in Gods friendship and keepe him our friend. But if we complement with God, and hold faire with him in the outward performance of the duties of his worship, will pray, will come

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to Church and heare, and receive Sacraments, and will profeſſe our ſelves the friends of God, becauſe it would otherwiſe turne to our diſcredit and diſgrace, to be out with, or ſtrangers to him, If wee make him our friend only for our ends, to ſerve a turne upon him, have him our friend for our credit, reſpect, profit, but yet make him not our friend for our counſels and comforts, but will have the world, our profits, our pleaſures for our choyce friends, and our hearts cloſe, and goe with them, God will doe in this caſe, as any wiſe man would doe. Any man ſo uſed can have the wit to ſee how the world goes, and can returne complement for complement, but never put ſuch an one into the catalogue of his friends, neither will he let out his heart and affections to ſuch an one, nor have hearty and intire communion with ſuch as with familiar friends. And ſo will the Lord doe, if men complement with him, if he be not unto them as their owne ſoule, if mens hearts be not knit unto him ſo as to love him as their owne ſoules, he ſees that their love is not hearty and ſerious, he will ſhake them off, and keepe aloofe, and keep diſtance as well as they do, they ſhall never have *Abrahams* honour to be called the friends of God. Thoſe the Prophet ſpeakes of *Iſai.* 58.2. and *Eze.* 33.31,32. *They hear thy words, but they will not do them, for with their mouth they ſhew much love, but* their hearts *goe after their covetouſnes*, thoſe were pretenders of friendſhip, but God ſaw them to be formall complementers, and he kept his heart as far from them, as they kept theirs from him.

Secondly, our love to God it muſt be *durable*, we

we must love him for ever. *Thine owne friend, and thy fathers friend forsake thou not.* He is our friend, and the friend of our father *Abraham*, he must be loved at all times, he must never be forsaken. If we once let fall our affections to God, and let the streame of them runne another way, he will have done with us, and we loose a friend of him. We see it is so with friends amongst men: if a man have had ever so deere a friend in the sweetnesse of whose society he hath beene much delighted, and their hearts have beene close knit, yet if he see his friend beginne to be remisse, and that hee sirs loose, and communion is entertained with another, with the neglect, and a slighting dis-regard of the first, yea with an exclusion of him, what followes but a slaking of his affections thus slighted, excluded, and neglected? In like manner, if God sees our affections cooling, and slaking, and new acquaintance taken up, and we and our new friend, never well but when together, and closely together, and himselfe scarce minded or looked after, God will in such a case casheere us, and out us, he will have nothing to doe with such slippery, leviculous, and fickle fancied friends. We shall go for him, as good lost as kept. If therefore we would keep in with God, and hold friends with him, love him with a friends love, with an *hearty* and a lasting *durable* affection.

3 Thirdly, *Have a care to make much of Gods friends.* Be a true, and hearty friend to all Gods friends. A man that either is or meanes seriously to be, and continue another mans friend, will be kinde and friendly to all his friends, and will make those his

his friends whom he ſees to affect for his choyce friends. Great was the friendſhip that was between *David* and *Ionathan*. And *Ionathan* being *Davids* friend, *David* ſhewes a great deale of kindneſſe unto *Miphboſheth* for *Ionathans* ſake. On the other ſide, this is that which will *ſeparate very friends*, or as *Salomon* ſpeakes in that caſe, *chiefe friends*, *Prov.*16.28. When a man ſhall ſlight, and ſet light by his friends friends, eſpecially if he ſhall oppoſe and hate thoſe whom he cordially affects. We will not, we cannot cloſe kindly with thoſe that ſlight our deareſt friends, though they ſeeme to deſire our friendſhip ever ſo much, it is a provocation to enmity, and cannot but breed ill blood. Now thus it is here: all Gods people are his friends; if we would hould in and maintaine friendſhip with God, we muſt be friends, kinde and cordiall friends to them. Many talke of being Gods friends, and yet are but backefriends unto, and ſlighters of his friends: they looke coyly, and ſtrangely upon them, cannot afford them a good word, doe ſcorne and abuſe them, and yet they will needs go for Gods friends. But how can this be? Iudge by your ſelves. Let a man make a common practiſe of wronging and abuſing your friends, and will you count ſuch your friends, and will you hold friendſhip with them? Nay, though you have counted them your friends before, yet upon ſuch carriage you will let fall affection to them. Chriſt calls his Spouſe his *fellow-friend*, *Cant.*2.10. now lay the caſe there. A mans wife is his deereſt friend. Is there any man ſo witleſſe, and ſo ſilly to hold friendſhip with any though profeſſing ever ſo great a deſire of it, ſe

long as he ſees ſuch to ſlight his wife, and to diſregard her, or to uſe her as an enemy: well then, and think ye that Chriſt will ever have or hold any friendſhip with you ſo long as you abuſe, and ſcorne his beſt and deereſt fellow-friend, his Spouſe? Thinke that Chriſt is as true to his as we are, or can be to our friends.

4 *Eadem velle & eadem nolle firma Amicitia eſt. Hieronym. ad Ruffin. Eadem cupere, eadem odiſſe, eadem metuere homines in unum cogunt. Saluſt.*

Fourthly, *Have a care, and take heed of comportment with his enemies.* As friends that will hold in muſt have common friends, ſo they muſt have common enemies. We our ſelves will not take him for our friend that is entire and inwardly familiar with our profeſt adverſaries, we will not have communion with him that hath communion & correſpondence with our enemies. Friends communicate their ſecrets to their friends, and how ſhall a man truſt him with his ſecrets, who being a friend to his enemy will communicate them to him againe. *Zabud* was *Salomons* friend. *Salomon* had three ſpeciall enemies, *Hadad*, *Rezon*, and *Ieroboam*, 1 *King.* 11. And this laſt *Salomon* ſought to kill: now if *Zabud* went to hold in with *Salomon*, it had beene no wiſdome in the world for him to hold intelligence, or correſpondency with any of theſe, it had beene enough to have loſt *Salomons* friendſhip for ever. But *Zabud* being *Salomons* friend, his wiſeſt courſe was to be a profeſt enemy to all theſe, if we were then living at that time. Let a man ſet ever ſo good a face upon it, and make ever ſo deepe proteſtations of love, yet if he cloſe and knit with our profeſſed enemies, we can have the wit not to truſt him nor to judge him any of our truſty friends. It is ſo in this caſe; If we hold comportment, and entirenelſe with

with Gods enemies, he will ſoone have done with us, and leave us to our new acquaintances, he will ſhake us off, he will truſt us for none of his friends. Take heed of cloſing with Gods enemies, whether they be *perſons* or *things*. Take heed of cloſing in friendſhip, and falling into familiarity with wicked *perſons*. We know how *Iehu* pincht *Iehoſhaphat*, 2 Chr. 19.2. when he made a league of friendſhip with *Ahab*, *Wouldſt thou helpe the wicked, and love them that hate the Lord?* As if he had ſaid, what? Thou Gods friend, and cloſe with Gods enemies? The Iewes malignantly charged our Saviour, that he was a *friend of Publicanes and ſinners*, becauſe he tooke occaſion by common converſe with them to doe them good, but otherwiſe he was no friend to them in their ſinfull courſes, he delighted not in friendſhip, and familiar ſociety with their perſons. Now if he had ſo beene a friend to Publicanes, and ſinners, they had had ſomething juſtly againſt him. If we be Gods friends, we muſt in this ſenſe take heed of being *friends to Publicans and ſinners*, of being entire friends and companions of ſinfull, and ungodly perſons. We know how the Iewes daſht *Pilates* good intentions towards Chriſt, when he would have ſtood his friend to let him go free, *Iohn* 19.12. *If thou let this man goe, thou art not Caſars friend*, and we ſee how it wrought with him *verſ.* 13. *When Pilate heard that ſaying, he brought Ieſus forth, and ſate down in the Iudgment ſeat, &c.* Rather then he will give the leaſt ſuſpition that he was not *Ceſars friend*, he will not be *Ceſars friend*. If thou be his friend, thou art none of *Ceſars* friend. It is ſo here alſo. If thou be a friend of wicked and ungod-

ly ones thou art none of Gods friend, he will renounce thee for being any of his friends. If thou wilt be Gods friend, thou must make Gods enemies thine. Thou must do as *David*, *Psa.*139.21,22. *Doe not I hate them O Lord, that hate thee, and am not I grieved with those that rise up against thee? I hate them with perfect hatred, I count them mine enemies.* As if he had said, Lord thou hast honoured me to be one of thy friends, and therefore I have made thine enemies mine.

Take heed also of friendship with wicked *things*. Every lust is an enemy to God. *The misorder of the flesh is enmity against God. Rom.*8.7. He sayes not, it is an *enemy*, but it is *enmity* it selfe. And if the *wisdome* of the flesh be enmity against God, what is the *folly* of it? Every lust is an enemy to God, and enmity to God. An enemy may be reconciled, but enmity cannot be reconciled. If therefore we close with our lusts, and make them our friends, it will utterly cracke friendship betweene God and us. If we hould friendship with them, we loose it with God. See how the Apostle speakes. *Iam.*4.4. *Ye adulterers, and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is the enemy of God.* Love of the world is adultery. An adulterer that sets his heart upon an harlot, and makes her his friend, cannot be a friend to his wife, because there is a violation of conjugall love & friendship. Any lust carnall, or worldly fostered, and made a friend, and a favourite lust will make us turn enemies to God. Take heed therefore how we suffer our hearts to cleave to any lust, friendship with our

lusts.

lusts, and friendship with God will not stand together, but if we be friends to the one, we must be enemies to the other.

Fiftly, *Take heed of too much absence from God, and of discontinuance of acquaintance, converse, and familiarity with him.* Some things doe *dissecare amicitiam*, chop friendship asunder, and some things do *dissuere*, unsow and unrip it. Now *long absence* from friends, and *discontinuance* of converse, and familiarity, and letting fall the performance of friendly offices; though these chop not friendship asunder, yet they doe by degrees unrip it. And though there be no quarrell or unkindnesse, yet meer absence when it is overlong, and meer discontinuance of friendly visits, colloquies and the like entercourse of kindnesse will abate and slake affections, and by degrees let them die. An over-long absence of friends each from other and silence or letting fall such salutations, friendly compellations, and conferences that use to be betweene friends, are things as the Philosopher observes, that dissolve friendship. Every act of love and expression of friendship encreases, and settles friendly love. Lay a side mutuall visitations, and conferences, and without a quarrell friendship will decay. And hence is the proverbe of *Amicitia Academica*, university friendship, that holds only for a time. Schollers in the Vniversity are many times great acquaintance, very familiar loving friends, but afterwards when they come to be disperst abroad into remote parts each from other, they grow strangers one to another, because being farre and long absent one from another, and entercourse of friendship cea-

5

Ἐ ἂν δὲ χρόνιος ἡ ἀπουσία γένηται, καὶ τῆς φιλίας δοκεῖ λύθην ποιεῖν, ὅθεν εἴρηται, Πολλὰς δὲ φιλίας ἀπρηγορίη διέλυσεν. *Arist. eth. lib. 8. cap. 5.*

ſing in mutuall viſits, walkings and talkings together, their acquaintance dies. The caſe is the ſame here: Abſence from God, diſuſe and diſcontinuance of communion with him, not frequenting Gods company, and the not often reſorting to him and ſpeaking to him will let our acquaintance fall with him, will diſſolve our friendſhip with him. It muſt be our care then to maintaine our friendſhip and acquaintance with him by our frequent communion and converſe with him, by often and dayly viſiting of him: be often at his houſe, be frequent in praying, hearing, reading, and meditation: be frequent in thy ſoliloquies with him. *God meets thoſe that remember him in his wayes, Iſai.* 64.5. That is, in his ordinances which are the wayes in which God walkes, and is to be met with. Viſit thoſe wayes and walks, and there often meete with God: the more this is done, the better and firmer friends ſhall God and we be, and the more diſuſe and diſcontinuance, of thoſe things, the leſſe friendſhip. Many would be in the number of Gods friends, and yet ſeldome are at his houſe, and ſeldome in private with him, ſeldome viſit him, except it be at a pinch when they know not how to ſhift it. Alaſſe this will not goe, nor ſerve the turne amongſt men. If one profeſſe great and more then ordinary friendſhip to another, and yet never ſpeakes to him but when he meets him at the Church, or at market, never comes at his houſe, never viſits him, ſits with him, nor hath any private conference with him, no man will judge ſuch a man a friend. A good quiet peaceable neighbour may he be, but not an intire friend. If we would maintaine acquaintance with God, we

must

muſt come often to him, and be often in private with him, and the more the better. True it is, that there is a wiſdome and diſcretion to be uſed amongſt friends amongſt men. Though a man have a good friend that loves him deerly, yet a man may be troubleſome to him and burthenſome to him by comming too often to him. A man may have his fill even of a good friend indeed, *Rom.*15.24. *If I be ſomewhat filled with your company.* Indeed *Hony* is ſweet, and the company of a friend ſweet, but if a wiſdome be not uſed, a man may be ſo filled with honey that he may ſurfeit with it, his ſtomacke may be ſo overcharged with it that it may grow loathſome. And to this end is *Salomons* counſell uſefull, *Prov.*25:16.17. *Haſt thou found honey? eate ſo much as is ſufficient for thee*; that is, haſt thou found a good friend? doe not cloy and over-cloy him with thy ſociety, leaſt he grow weary of thee; *Withdraw thy foot from thy neighbours houſe*, or *let thy foot be ſeldome*, that is, not over-often *in thy neighbours houſe, leaſt he grow weary of thee*, or *leaſt he be full of thee, and ſo hate thee.* A man may looſe his friend, as by too *much abſence*, ſo by too *much preſence.* But now it is not thus with God, we cannot viſit him ſo often, nor come ſo frequently to him as to cloy him, or to be cloyed with him. The oftner we come to him, and be with him, the welcommer ſhall we be, and the ſweeter will this honey grow. Eate this honey as often and as much as God bids us eate of it, and we ſhall never ſurfeit, it ſhall grow loathſome on neither ſide.

Sixtly, *Take heed of treachery againſt God, and playing falſe with him.* There is nothing ſo diſunites 6

and disjoynts friends as that does. There is nothing so cuts a friend to the heart as that, and so soone cuts asunder the bonds of friendship. *Psa.*55. 12,13. *For it was not an enemy that reproached me, then I could have born it, &c. But it was thou, a man, mine equall, my guide and mine acquaintance.* And *Psal.*41.9. *Yea mine owne familiar friend in wh m I trusted, which did eate of my bread, hath list up his heele against me. Obad.*7. *They that have eate thy bread, the men of thy bread have layd a wound under thee.* There is a great deale of wisedome, and canonicall Truth in that Apocryphall passage. *Eccl us.*22 21,22. *Though thou dreweſt a sword at thy friend, yet despaire not, for there may be a returning to favour: if thou hast opened thy mouth against thy friend feare not, for there may be a reconciliation: except for upbrayding, or pride, or disclosing of secrets or a* treacherous wound, for *for these things every friend will depart.* When out of ficklenesse of spirit a new friend is chosen, and that not only with the desertion of the old, but besides there is a great deale of treachery and underhand false dealing with a spice of malignity: this will unsoder the closest friends, this will *separate very friends indeed.* So here: Gods best friends may have, and often have their faylings, upon which God many times may give them some round language, and may make him fall out with them, but yet for all that he will keepe friends with them still. But if men begin once to fall off from God, and shall choose some other new friend, so as an imputation is cast upon God, as if the new choyce were better, and errours and false religions are so embraced as that there is an undermining of the truth with some

tacke

tacke of malignity; this is treachery, this is a treacherous wound, *Ierem.*3-20. *Surely as a wife treacherously departs from her husband,* or as the originall hath it, *from her friend*, so have *ye dealt treacherously with me, O house of Israel, saith the Lord.* This the Lord cannot digest. Seldome doe we see such ever recover friendship with God againe. Apostasie is treachery, and it is that which God takes so unkindly, and layes it so to heart, as he knowes not how to swallow it. It is that we see amongst men that makes an incurable rupture of friendship.

Seventhly, *Take heed of doing that which thou knowest will vex, anger, and provoke the Lord.* That's the next way to loose any mans friendship. If I know the doing of such a thing will vex and provoke a friend, and yet vext let him be, I am resolved I will do it, this will shatter friends asunder, friendship cannot hold in such a case. This is a dissecation, a chopping, and cutting of friendship asunder. So when we know that such a thing will vex, and anger God whose friends we say we are, and yet will doe it; this will soone sunder God and us, and of a friend will make him turne our enemy, *Isai.*63.10. *But they rebelled, and vexed his holy Spirit, therefore he was turned to be their enemy, and he fought against them.* How many are there that will needs be of Gods friends, and take themselves to be wronged to be otherwise conceived of and yet use him most unfriendly, sticke not to doe that which they know will deeply displease him. How many say that they be Gods friends, and yet wound and stab and teare God in pieces by their horrid oaths? To such may it be said, as *Absalom* spake to *Hushai*, 2 *Sam.*16. 17. *Is*

17. *Is this thy kindneſſe to thy friend?* Is this friendly dealing to ſtab thy friend? He that will ſtab a friend, doth he not ſtab and wound friendſhip? God is wounded, ſtabbed, and pierced by mens oathes and blaſphemies, as it is ſaid of the blaſphemer, *Lev.* 24. *That he pierced God.* And how comes God by theſe wounds, who gives him theſe ſtabs? Surely the Lord may take up thoſe words, *Zec.* 13. 6. *Theſe be the wounds with which I was wounded in the houſe of my friends.* Now was it not enough, that Chriſt *was wounded for our tranſgreſſions. Iſai.* 53. but that men will profeſſe themſelves his friends, and yet wound him with their tranſgreſſions, and their piercing blaſphemies? I will not, nor dare not ſay that ſuch as theſe are Gods friends, but yet even ſuch as doe thus, doe ſay of themſelves that they are his friends. And what! you Gods friends, and prophane and blaſpheme Gods Name? you Gods friends? nay the divels rather. But ſuppoſe you were his friends, could it be poſſible that your friendſhip ſhould hold when his bleſſed Name is ſo horribly abuſed by you? No ſuch matter, but a friend ſo uſed by doing that you know will vex him, wonder not at it, blame him not to ſee him prove your bitter enemy.

Vſe 3. It is a point of great comfort to Gods people. No men, many times, ſo friendleſſe as they; none more enemies, none fewer friends. But what ever friends they want on earth, they have a great and a good friend in Heaven. No reaſon then to be diſconſolate in the want of worldly friends. *Why weepeſt thou,* ſaies *Elkanah to Hannah, am not I better to thee then ten ſons?* why art thou ſad in the want of friends in the

the world? Is not God thy friend; and is not he better to thee then all the friends in the world? As he hath no friends that hath not God for his friend; so he wants not friends, that hath the Lord his friend, he is the best befriended man in the world.

It is matter of terrour to all their enemies that wrong and abuse them. Wot ye well what you do? Know ye not whose friends they are? Thinke you that their friend will put up their wrongs? Men are very shy of abusing & wronging such as they know have great and potent friends. Oh, say men, if he had not such great friends, I would make him smart; but such a great man is his great friend, and if I should stir against him, I should be crusht, and therfore I were as good sit still, there is no medling with him, but I shall pull his friends upon me. Such wisdome would not doe amisse in this case. *If thou let this man goe, thou art not Cæsars friend*, say they to *Pilat*. That was false, he could not have shewed himselfe a better friend to *Cæsar* then in being a friend to Christ. And the better friend to Christ, the better friend to *Cæsar*. And the better friend *Pilat* had bin to Christ, the better friend he had bin to himself, and had found *Cæsar* also the better friend to himselfe. He gave Christ into their hands for feare *Cæsar* should not be his friend, & yet for this act by Gods justice he after lost *Cæsar* for being his friend; *If thou let him goe, thou art not Cæsars friend.* Nay, if thou do not let him goe, thou art not Gods friend. Nay much more should *Pilate* have feared to have wronged him being Gods friend. If thou wrong him *Pilate*, and putteſt him to death, thou putteſt to death the deer friend of God. *Have thou nothing to doe with that just man*, saies his wife in her

Vſe 4.

meſſage to him on the bench. And ſurely upon this very ground it had bin wiſdome for him to have done nothing againſt him becauſe he was God friend. It is not ſafe to provoke God by the abuſe of his friends. God will make ſuch ſmart as wrong his friends. That ſame paſſage is worth our marking. *Num.*12.8. *With Moſes will I ſpeak mouth to mouth*, that is, *face to face*, as a man *ſpeakes with his friend*. *Ex.*33.11. *Wherefore then were ye not afraid to ſpeak againſt my ſervant Moſes.* As if he had ſaid, you know *Moſes* is one of my familiar friends, and why then were you not afraid to ſpeak againſt my friend? Do ye think I will ſuffer my friend to be abuſed? do ye think that I will not ſee my friend righted? Certainly I will make you know what it is to ſpeak againſt my friend. And we ſee what *Miriam* got by it in the ſtory, *verſ.*12. *Let her not be as one deade whom the fleſh is halfe conſumed, when he comes out of his mothers wombe.* That was it ſhe got by ſpeaking againſt *Moſes* the friend of God. And if ſo dangerous but to ſpeake againſt Gods friends, what is it then to perſecute, to ſhed the blood and take away the life of Gods friends? Gods people are his friends, and therefore let their enemies take heed how they wrong them. That wilbe the plague of ſuch as are enemies to Gods friends that is threatned againſt the enemies of *Ieruſalem*, *Zech.*14 12. *Their fleſh ſhall conſume away while they ſtand upon their feet, and their eyes ſhall conſume away in their holes, and their tongues ſhall conſume away in their mouth.* God will rot thoſe hands, thoſe eyes, thoſe tongues that ſhall abuſe themſelves in the abuſe of his friends. So dangerous it is to be enemies to Gods friends.

FINIS.

THE RIGHTEOVS MANS CONVERSATION: OR, A life in Heaven,

Handled upon *Phil.*3.20.

Publiſhed
By *Iere. Dike*, Miniſter of *Epping*.

MATT. 24.28.

Whereſoever the carcaſe is, there will the Eagles be gathered together.

Proſper. Sent.

Duas in toto mundo civitates faciunt duo amores. Hierusalem facit amor dei, Babyloniam amor ſæculi. Interroget ergo ſe quiſque quid amet, & inveniet unde ſit civis.

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THE RIGHTEOVS MANS CONVERSATION.

PHILIP. 3. 20.

But our converſation is in Heaven.

THE Apoſtle in the words before-going gave the *Philippians* a ſpeciall item, and a caveat to take heed of following many falſe brethren that lived amongſt them outwardly profeſſing the ſame Goſpell with them, but were indeed *enemies of the croſſe of Chriſt.* And that his counſell might take the more place with them he gives them ſome reaſons why they ſhould be wary of them. And they are ſpecially two.

The firſt is taken from their *manners* here, *They make their belly their God, they glory in their ſhame.* They be muddy minded fellowes, that *mind* and ſeeke only after *earthly things, verſ.* 19. 1

The ſecond is from their *end* hereafter. *Whoſe end is damnation, verſ.* 19. An end ſuitable to their courſe, for he that ſowes to the fleſh ſhall reape of the fleſh corruption, yea damnation. Hell is heaven good for ſuch that looke after ſuch glory, that 2

ſerve

ſerve ſo baſe a god as their gut. And whither ſhould their ſoules goe but where their minds have beene? Their minds were bent downewards, and what wonder their ſoules ſhould goe downewards too? And this deſcription of theſe wicked men is illuſtrated by a contrary deſcription of true and holy Chriſtians, *But our converſation is in Heaven*: This deſcription ſtands in oppoſition to the former in both members:

1 First, in regard of their *manners*. Their converſation is on earth, they minde earthly things. *But our converſation is in Heaven.*

2 Secondly, In regard of their *end*, *verſ.* 21. *Their end is damnation*, but our end ſhall be glory and immortality, in the words following to the chapters end.

Now this twentieth verſe containes ſpecially two things:

1 First, a Chriſtians *converſation*.

Secondly, a Chriſtians *expectation*. A Chriſtians *life*, and a Chriſtians *hope*.

First, his life is deſcribed two wayes:

First, as it were *negatively*, by way of contrariety, implied in this adverſative and croſſe particle, *But*: which is as much as to ſay, But our life, and converſation is not like theirs, our converſation is contrary to theirs.

2 Secondly, *Poſitively*, It is Heavenly, *Our converſation is in Heaven.*

Secondly, his *hope* and *expectation*. He lives in heaven with an hope, and dayly expectation of Chriſts gracious comming from Heaven to glorifie him. But this I meane not to meddle with.

For

For the first: A Christians life is described negatively. *But our conversation, &c.* From whence we may observe these things.

That though the evill examples of wicked men have great force to corrupt, and poyson others, yet godly and gracious hearts will keep themselves free from the defilement of their pitch, and from the infection of their poyson. Doctr. 1. For many walke of whom I have told you often, &c. *vers.* 18. Though many, even *Multitudes multitudes* as *Ioel* 3. 14. have their conversation on earth, are very belly-gods, earth-wormes, muck-wormes, yet our conversation is in heaven. If other persons, and families will runne a whooring after strange gods, yet *Ioshua* and his house will serve the Lord. *Iosh.* 24. 15. *But as for me and my house, we will serve the Lord.* It was an evill generation in which *Noah* lived, *Gen.* 6. 11, 12. *The earth was corrupt before God, and the earth was filled with violence, all flesh had corrupted his way upon earth.* And yet *Gen.* 6. 9. *Noah was a just man, and upright in his generations.* There never lived worse generations then in *Noahs* time. The great praise of *Noah* was not so much that hee was a *just man*, as that hee was *just and upright in his generations*, in vile and wicked times, that though hee lived in corrupt times, and generations when, as some thinke, Idolatry was set up, and Gods worship was corrupt, and mens manners and lives were miserably corrupt, yet in those generations hee was just and upright. It is an hard thing for a man to bee hayle and sound in a corrupt and unwholesome ayre. To live in the Fennes and Marishes, and yet not to bee sicke and crazy, it is an argument of a

ſtrong and good conſtitution indeed. To be good when all men are good, is not ſo great a matter. When goodneſſe and godlineſſe is in faſhion, though it bee very rare and ſeldome that ſo good a faſhion comes up, yet when it doth come in faſhion, many may ſeeme to bee good and godly, if it bee but to bee in the faſhion. But when goodneſſe and Religion is quite out of faſhion, and is as ridiculous as a dreſſe, and a weare out of faſhion, then to bee good, godly, and religious, that's the great matter indeed, that is the thing that is praiſe-worthy, and commendable indeed. And ſo it is with ſuch as are godly indeed. They will be godly in the middeſt of ungodly generations, they will bee upright in the middeſt of corrupt generations, *Noah was upright in his generations.* It is no wonder to ſee freſh fiſh in freſh waters, but all the wonder is to ſee freſh fiſh in the ſalt ſea. This world is oft compared to the Sea in Scriptures, and it is not onely *a ſalt ſea*, but *a dead ſea* like the lake into which *Sodom* and *Gomorrah* were turned, in which they ſay no fiſh can live but die ſo ſoone as thither they come. But godly men are ſuch as not onely keepe freſh in the ſalt, but keepe alive in the dead ſea. There is a great deale of poyſon and peſtilence in the evill example of others, eſpecially when it is univerſall, and ſpreads like an epidemicall plague, but yet true grace is an antidote, a ſpirituall Amulet that preſerves in times of univerſall infection, that as in that caſe, *Pſalm.*91 7. ſo in this it may bee ſaid, *A thouſand ſhall fall at thy ſide, and ten thouſand at thy right hand, but it ſhall not come nigh thee.* The privilege of the Primitive beleevers,

Marke

Marke 16.18. *They shall take up serpents, and if they drinke any deadly thing, it shall not hurt them,* is and should bee still the spirituall priviledge of beleevers, that a principle of living grace should so preserve them, that deadly things, deadly poyson, the deadly poyson of other mens evill example should not hurt them, *Hosea* 4.15. *Though Israel play the harlot, yet let not Iudah sinne.* Nay more than so, *Hosea* 11.12. *Ephraim compasseth me about with lies, and the house of Israel with deceit, but Iudah yet rules with God, and is faithfull with the Saints.* It is amongst others one speciall note of *pure Religion*, as the Apostle cals it, *for a man to keepe himselfe unspotted of the world, Iam.* 1.27. There bee Religions that will give a man leave to wallow in any mire and puddles of the world; but *pure Religion*, and powerfull Religion keepes it selfe not onely from the puddles, and kennels, but from the very *spots* of the worlds mire. Grace to a Christian is as the sap to the boughs growing on the tree; so long as a bough growes on the tree, and receives sap from the roote, so long it receives no wet, though the raine fall often upon it: but when a branch is cut off from the tree, and the sap dried up, then the dew and the raine soakes and sinkes into it, and it soone rots with the water soaking into it. It is so with Christians that have the sap of grace from Christ their Roote: that sap preserves them from the taking in of such moisture as would breed rottennesse. There is not a better evidence of a mans sap, and life from Christ than his not receiving in of rotting moisture from the examples of such as he lives amongst.

Doct. 2. Marke yet further, *That the behaviours and carriages of Gods people must bee diverse and different from, yea they must bee flat opposite, and contrary to the courses of the men of the world.* Their Conversation is earthly, *But* our Conversation is in Heaven. A Christian he must not onely swimme crosse the streame, but quite against the streame. They be dead fish that are carried downe the streame. *But our Conversation is in Heaven.* There be two *Buts* in Scripture. There is one *But* that is an ilfavoured *But*. Such as that is, *Apoc.2.4. But I have somewhat against thee that thou hast lost thy first love.* There bee that have many good things in them, *But* they have some foule fault, or other withall that marres all, that is a *dead Fly in the Apothecaries ointment*. Hee is an honest man, *But* hee is too worldly, *But* hee is too hasty, &c. Such a *But* is a disgrace, and a dishonourable blurre to a man. There is another *But*, and that is when a mans life is such as crosses and thwarts the corrupt and evill courses of other men. Others are earthly, *But* our Conversation is in Heaven; others are loose and leude, *But* wee are holy and religious. And such a *But* as this puts honour, and credit upon a man; the first blurs, but the second graces a man. There be too many that have the first *But* which crosses their religion, and Christian profession; there bee but a few that can hit this last *But*, which crosses and thwarts the corrupt and sinfull courses of the world. But this is that which a Christian must doe, his wayes and courses must bee crosse and contrary to the vaine, foolish, and sinfull courses of men of the world. They minde earth, wee minde Heaven.

There

There is a great difference and diſtance betweene Heaven and earth, ſo great a difference and diſtance ſhould there bee betweene the life of a Chriſtian, and of men of the world. Nay that is not all, 1 *Theſſ.*5.5,6,7,8. *Yee are all the children of light, and the children of the day; we are not of the night, nor of darkneſſe, &c.* There is not onely a difference but a contrariety betweene *day* and *night*, *light* and *darkneſſe*. There muſt bee as great a contrariety betweene the wayes of godly and worldly men, as betweene day and night, light and darkneſſe. Chriſtians ſhould bee as the *Antipodes* to other men. Indeed Pope *Zachary* condemned and depoſed *Virgilius* a Biſhop in *Bavaria* for hereſie, becauſe hee affirmed, *That there were Antipodes*, that there were men in the world whoſe feete were contrary, and over againſt ours in theſe parts of the world. Such another hereſie as it was wont to be amongſt the Friers, to diſſent from *Thomas*, and to ſpeake Greeke; yea it was hereſie *to bee learned men, and ſtudious of good arts.* Now as the Pope held it hereſie to ſay there were *Antipodes*, ſo many it may bee may thinke it little better then hereſie to teach that Chriſtians ſhould bee Antipodous to the ſinfull courſes of the world. But yet ſo it is, and ſo it muſt bee, that Chriſtians muſt bee *Antipodes* to the men of the world. So much doth our Saviours reaſon imply, *Luke* 12.29,30. *And ſeeke yee not what yee ſhall eate, or what yee ſhall drinke, neither be yee of doubtfull minde, for all theſe things do the people of the world ſeeke after.* Which very reaſon implies an Antipodous diſpoſition that ſhould be in his people to the courſes of the people of the world.

Mon. Myſt. Progreſſ. 27. *Paulus ſecundus virtutis ac literarum oſor, qui bonarum artium ſtudioſos, imò eos qui nomen ipſum Academiæ vel ſerio, vel joco nominaſſent hæreticos pronuntiavit. Plat. in vit. Paul* 2.

And hereupon it was that God would have the ſacrifices of the Iſraelites ſuch as were contrary and croſſe to Egyptian religion. Looke what the Egyptians honoured for their gods, that Iſrael muſt ſacrifice to God, as Beeves, Sheepe, Goats, &c. Thoſe which were the Egyptian deities were the Iſraelites ſacrifices. And therefore *Moſes* tels *Pharaoh* that they muſt goe out of Egypt to ſacrifice, *Leaſt they ſhould offer that which was an abomination to the Egyptians*, *Exod.*8. It could not but bee an abomination unto them to ſee thoſe things to which they offered ſacrifice to bee offered up in ſacrifice. The heathen in their worſhips did worſhip towards the Eaſt. God therefore ſo appointed the placing of the Tabernacle and Temple, that whoſoever came to worſhip him ſhould looke toward the Weſt, as if God would have his people as contrary to the people of the world as the *Weſt* to the *Eaſt*. Egyptians eate little or no fleſh of beaſts, ſave of Swine, and God in ſpeciall prohibited the Iewes the eating of Swines fleſh. The reaſons of it are:

1 Firſt, that which may bee implyed in the word here uſed in the Text, πολίτευμα, *Converſation* or Citizen like behaviour, as *Beza* tranſlates it. The word implyes, that godly and wicked men bee members of different Incorporations. Worldly mens City and Incorporation is here, Godly men have here no abiding City, their City is in Heaven. The Godly are from above, wicked men are from beneath. *Iohn* 8.23. *Yee are from beneath, I am from above.* The Godly are *not of the world*, *Iohn* 8.23. Wicked men are the men of this world,

world, *Pſalm.*17.14. It is their character, *Men of the world, which have their portion in this life.* Now wee ſee that different Cities and Incorporations which are in different Kingdomes have not onely different, but contrary cuſtomes, lawes, orders, faſhions, habits, and uſages. Godly and wicked men being of different Incorporations, no wonder that there muſt bee not onely a difference, but a contrariety in their courſes and carriages. Heaven and earth, nay heaven and hell ſhould not put them farther aſunder than their manners, and behaviours then they ſhould bee. *Loe the people ſhall dwell alone, and ſhall not bee amongſt the Nations*, ſayes *Balaam* of *Iſrael*, *Numb.*23.9. They dwelt not *alone* in regard of their ſcituation, not as wee in this Kingdome in an Iland cleft out, and cleft off from all the world, they were invironed, and neighboured round about with many Nations, but they dwelt *alone* in regard of their Religion, and Common-wealth, in regard of their manners and wayes in which they were different from and contrary to other Nations.

Secondly, that ſame, *Titus* 2.14. *Chriſt hath redeemed us to be a peculiar people to himſelfe.* Peculiar people muſt have peculiar courſes, peculiar waies. To what end hath God made them a peculiar people? That the Apoſtle ſhewes, 1 *Pet.*2.9. *That you ſhould ſhew forth the vertues of him that hath called you.* It is impoſſible to ſhew forth the vertues of Chriſt, and to follow the vices of the world: yea it is impoſſible to ſhew forth the vertues of Chriſt, but a man muſt walke in a croſſe and oppoſite carriage to the vices of the world. Chriſts vertues are oppo- 2

ſite and croſſe to the vices of the world, peculiar people muſt expreſſe thoſe vertues, and therefore it cannot be but ſuch as are Gods people ſhould have their courſes, and behaviour different from and oppoſite to the world. Becauſe Chriſt hath made the godly a peculiar people to himſelfe; upon this ground, he lookes for peculiar carriages at their hands, contrary to the courſes of the world. The Arabians and other heathens had a faſhion and a cuſtome in their mournings for the dead to cut themſelves, and to make themſelves balde: now God hee forbids his people to conforme to thoſe faſhions of their neighbour heathens, and marke upon what ground hee doth it, *Deut.* 14.1,2. *The Lord hath choſen thee to bee a peculiar people to himſelfe, yee ſhall not cut your ſelves, nor make any baldneſſe betweene your eyes for the dead.* As if he had ſaid, you are a peculiar people in my love, therefore I will have you a peculiar people in your carriage, I will not have you conforme your ſelves to heathenish courſes and cuſtomes, no though it bee but in matter of cutting your haire, but I will have you croſſe their courſes, and cuſtomes. And if God would not allow them a conformity to the heathens in a matter of cutting their haire, then much leſſe in matters of greater weight and moment, then much leſſe in covetouſneſſe, worldlineſſe, common ſwearing, drunkenneſſe, and uncleanneſſe.

Uſe 1. It ſerves to reprove thoſe that profeſſe themſelves Chriſtians, and yet are ſo farre from a difference, or a contrariety in their courſes to the vaine and ſinfull courſes of the world, that they rather frame, and conforme to them, who though they bee Iewes,

Iewes, yet will not ſticke to eate Swines-fleſh with the Egyptians. The Apoſtles exhortation is, *Rom.* 12.2. *Bee not conformed to this world.* And he tels us, *Gal.* 1.4. that Chriſt gave *himſelfe that he might deliver us from this preſent evill world.* If wee bee delivered from this preſent evill world, how doe we conforme our ſelves to this evill world? If wee be conformed to this world, how are wee delivered from this evill world? *Bee not conformed to this world, but bee yee transformed.* Such as bee *transformed* ſhould not bee *conformed* to this world. If men bee transformed by the renewing of their mindes; then they muſt not bee conformed to this world. If conformed to this world, how appeares it that wee are transformed? Transformation, and conformity to the world cannot ſtand together. It is an ill ſight to ſee a man transformed into the Image of Chriſt, conformed to this world. Vrge many with this argument, you are Chriſtians, and have in your Baptiſme ſtipulated, and ſolemnely covenanted an inconformity to this evill world, you muſt not conforme to the ſinfull wayes, and vanities of prophane perſons. Tell them that thus and thus men of the world doe, from whom Chriſtians ſhould be different, and to whom Chriſtians ſhould bee contrary, and what is mens anſwer? even that in a manner which the Iſraelites gave *Samuel*, when hee diſſwaded them from having a king, 1 *Sam.* 8.20. *Nay, but wee will bee like other Nations*, or as the Iewes ſaid in their hearts, *Ezek.* 20.32. *We will be as the heathen, and as the families of the Countries.* So ſay what can bee ſaid, men are reſolved to doe as others doe, and not to be unlike

others

others. In an ill ſence it was that the Iewes were contrary to all men, 1 *Theſſ.* 2.15. *They pleaſe not God, and are contrary to all men.* But in a good ſenſe a man may be contrary to men of the world, and not diſpleaſe God therein. Nay hee may ſo much the more pleaſe God, by how much he diſpleaſes the World in his contrariety to it.

Uſe. 2. It ſerves to ſhew, that it is no wonder that Chriſtian Religion is by men of the world cryed downe for croſſenelſe, and ſingularity, when Religion enjoynes a Chriſtian a croſſenelſe and a contrariety in his courſe to the ſinfull courſes of men in the world.

2 Secondly, a Chriſtians life is deſcribed *Poſitively. Our Converſation is in Heaven.* Thence learne this point:

Doct. *That the Converſation of a Godly man, and of a true Chriſtian is in Heaven. That whiles hee dwels on earth, hee lives in Heaven.* Hee ſayes not, our Converſation *ſhall bee* in heaven, but *it is* in heaven. It is now in heaven for the preſent. Though for a time Godly men have their habitation on earth, yet is not their Converſation where their habitation is, but their habitation and commoration on earth, and their Converſation above in heaven, *Iohn* 17.11. *Theſe are in the world*, and *verſe* 14. *They are not of the world. In the world* for a time, in regard of their locall abode, and commoration, but not *of the world*, in regard of their Converſation; becauſe they have their Converſation in heaven whileſt they live here on earth. As they are *from above*, *Iohn* 8.23. ſo they live above; as they are from heaven, ſo they live in heaven,

heaven. And therefore *Dan.*7.18. they are called, *The Saints of the high places*, as thoſe that have their Converſations above in high places, even in the higheſt heavens. And *Dan.*8.10. they are called, *The hoſt of heaven, and the ſtarres of heaven.* The ſtarres have their light, and influences here on on earth, but they have their ſeate and motion above in the heavens. And in this regard they are ſaid not onely to have their *Converſation*, but their *habitation* in heaven, and are ſaid not onely to live, but to *dwell* in heaven. Wee finde *Revel.*13.6,8. two ſeverall ſorts of inhabitants dwelling in two ſeverall Regions. *Dwellers in Heaven, Dwellers on Earth.* The dwellers on earth they worſhip the Beaſt, they receive Antichriſt; but the dwellers in heaven they are blaſphemed by him. Dwellers on earth are none other but earthly minded Chriſtians, who though they had the name of Chriſtians, yet had earthly mindes, and earthly affections, and therefore are ſaid to dwell on earth. But who were they that dwelt in heaven? Not the Saints gloriouſly bleſſed in heaven, but ſee who they be, *verſ.*7. *To make warre with the Saints, and to overcome them.* So that they who dwelt in heaven were thoſe Saints againſt whom Antichriſt made warre, and whom he overcame. Now hee could not make warre with the Saints in glory, nor overcome them, therefore by theſe that dwell in heaven, is meant Gods faithfull Saints and people here on earth, that ſhould oppoſe Antichriſt; and therefore theſe are ſaid to dwell in heaven, becauſe of their heavenly Converſation, becauſe they had their Converſation in heaven whiles they lived on earth.

Looke

Looke where a mans converſation moſt is, there a man may bee ſaid to dwell, and therefore they are ſaid to dwell there, becauſe their converſation is moſt there. *David* deſires *Pſal.*27.4. that *hee may dwell in the houſe of the Lord.* and *Pſal.* 84.4. *Bleſſed are they that dwell in the houſe of the Lord.* But now no man did dwell in the Temple, why then doth *David* deſire to dwell there? True, no man did dwell there, but yet in regard of their continuall frequenting the Temple, their daily reſorting thither, and their attendance there upon holy ſervices, they are ſaid to dwell there. So no man whileſt hee is here on earth can bee literally ſaid to dwell in Heaven, but yet becauſe the Converſation of the godly is moſt conſtant, and frequent in Heaven, they trade for Heaven, they deale for Heaven, they conferre for Heaven, they walke for Heaven, they thinke, ſpeake, doe, they eate, drinke, ſleepe, wake, live, and die for Heaven; what ever they doe, they doe it with an eye to Heaven, therefore they are ſaid to dwell in Heaven. Wee ſhall finde the Church in the booke of the *Revelation* called Heaven, ſo *Apoc.*12.1. Now why is the Church called Heaven? Not onely becauſe it hath its originall and deſcent from Heaven, but becauſe all the true members of the Church have their Converſation above in Heaven, and their life in the Church is a life in Heaven. As *Ieruſalem which is the mother of us all is above. Gal.*4.26. So the *way of life is above to the wiſe, to avoid from hell beneath. Prov* 15.24. And as the way of life is *above*, ſo the way of the life of the Saints is *above*, becauſe they walke in the way of life which is above

above. Hell is beneath: the way of the Saints is, that *they may depart from hell beneath.* The way to depart from hell beneath is to live above in the upper region, to live in Heaven, to have our Conversation there. So that a godly mans Conversation is above; that is, in Heaven, which stands in opposition to hell beneath.

Quest. How can godly men, living here on earth, bee said to have their Conversation in Heaven?

Answ. They may be said to have their Conversation in Heaven in divers respects:

I *First*, in regard of their head Iesus Christ in whom they are, and unto whom they are united mystically. Every true beleever is so united to Christ, that he is in Christ. Christ he is in Heaven, and every true beleever being in Christ, he is therefore also in Heaven, because hee is in him who is in Heaven. Hence it is that wee are said to bee risen with Christ, *Col.*3.1. *If yee bee* risen *with Christ:* yea not onely to bee risen, but to bee ascended, and set in Heaven with Christ, *Ephes.*2.6. *He hath* raised *us up together, and made us* sit together *in heavenly places.* They that be raised up, and sit in heavenly places, they are certainly in heaven. But how come wee now already to sit in heavenly places? See what is added, *made us sit together in heavenly places in Christ Iesus.* We sit not there onely in regard of right, but in some sense in fact, because we doe it in Christ our head. Such is the union betweene Christ and the godly, that what hee did, they did in him. When Christ was crucified, wee were crucified in him and with him, *Gal.*2.20. *I am crucified with Christ.* When Christ was quickned, all

all beleevers were quickned together with him, *Ephes.* 2.5. *Hee hath quickned us together with Christ.* When hee was raised up, all beleevers were raised up together with him, *Ephes.* 2. 6. And when hee ascended into heaven all beleevers ascended with him: and now that hee lives, and sits in heaven, all beleevers live, and sit in heaven with him, doing it in him who is their head. For Christ ascended into heaven, and sits there not as a private person, but as the head of the Church in the name of all the Elect, and therefore that action is to bee accounted theirs. As when an inheritance is given to many brethren in a far countrey, the elder brother goes and is enstated into the possession of it in the name of all the rest: all the rest that are absent, are possessed of the place as well as hee that is bodily present there. It is in this case as it is between the head and the members of the naturall body. Though all the body be under the water, yet if the head bee above the water, wee use to say, that the man is above the water. So though the faithfull bee here on earth, yet Christ their Head being in heaven, they may also bee said to bee in heaven. Thus then the Godly are in heaven because they bee in Christ their head who is in heaven, *John* 17.24. *Father, I will that they whom thou hast given mee, bee with me where I am.* The which as they shall at last personally and locally be: so also in this sense they now be whilest on earth, as having taken possession, and a seate in heaven in Christ their Head.

2 *Secondly*, in respect of their faith by which they ascend into heaven, and sit there with Christ. That looke, as it is said of God, *Rom.* 4. 17. that hee *calls*

those

thoſe things that bee not as if they were, ſo likewiſe the grace of faith it makes things to bee which are not; that is, which are not to ſenſe, and are not ſeene with the eye of ſenſe, and nature. Therefore *Hebr.* 11.1. *Faith is the ſubſiſtence of things hoped for, and the evidence of things not ſeene.* The grace of faith doth give a nullity to things that are, as namely to the afflictions, miſeries, and mortality of this life, it makes theſe things be as if they were not. It makes afflictions to bee no afflictions, it makes miſeries to be no miſeries, 2 *Cor.* 6.9.10. *As dying, and yet behold we live; as chaſtened, yet not killed; as ſorrowfull, yet alwayes rejoycing, &c.* Now as faith gives a nullity to things exiſtent, and makes things which are, not to be: So on the contrary, it gives a ſubſiſtence to things not being, and makes thoſe things to bee which are not. Thus did the faith of the beleevers under the old Teſtament make Chriſt to be crucified unto them before he was crucified, or come into the world. He was to their faith *A lambe crucified from the beginning of the world*, who was not indeed crucified till the latter end of the world. And thus are we by faith already in heaven, though here yet on earth. This is that, *Hebr.* 10.34. *Knowing that you have in your ſelves a better ſubſtance in the heavens.* How could they have that ſubſtance in themſelves, and in the heavens, when they themſelves on earth? By the worke of faith which makes things to come to be already preſent. A ſubſtance in themſelves, and yet a ſubſtance in heaven, becauſe they themſelves already in heaven by their faith. *I live by faith*, ſayes the Apoſtle, and *The juſt ſhall live by faith.* A Chriſtian lives by faith, and faith lives alto-

altogether above in heaven; faith lives alwayes above upon Christ, and with Christ. And therefore a Christian must needs live in heaven, because he lives by that which lives altogether in heaven.

Faith puts the soule in possession of heaven, whilest the body is here on earth. It is with a Christians faith in this case, as it was with *Iacobs* in that, *Gen.*48.22. *Moreover I have given unto thee one portion above thy brethren, which I tooke out of the hand of the Amorite with my sword, and with my bowe.* Which is not to be understood of any thing that was past, and already done; but hee speakes prophetically of that which should afterwards bee done by his posterity, which his faith made to him as already done, as if he had now already conquered, and taken possession of it. Hee speaking the language of faith speakes of a thing to be done, as past and done already. So faith gives a man possession of heaven whiles hee is on earth, and so makes him live in heaven whiles he is here on earth.

3 *Thirdly* in regard of their hearts and affections, their loves, delights, and desires. Their hearts and their mindes, their affections, desires and delights are in heaven, and so their Conversation is there. A man is not so much where his body is, as where his heart is. And a mans heart is not so much where his body is, as where his love and affections and desires are. Love and desire carry a mans heart thither where the things loved and desired are. *Where the treasure is, there is the heart, Matth.*6. Where

Neque enim præsentior spiritus noster est ubi animat, quam ubi amat, nisi forte putetur esse magis ubi invitus tenetur, & necessitate, quàm quò sponte fertur, & alacri voluntate. Bern. de diligendo. Τὸ ἔθνος ἐκ ἐκτῶν τῇ θέσει τῇ ἐν τόπῳ λέγεται, ἀλλ' τῇ διαθέσει. *Chrysostom. ad Eph. hom.*5.

the

the treaſure is that is loved and deſired, there the heart is that loveth and deſireth. A man is not ſo much ſaid to be any where ſo much in reſpect of *poſition* of place, as of *diſpoſition* of affection. And the ſoule is not where it *lives*, but where it *loves*, yea there it lives where it loves. Thus therefore have the Godly their Converſation in heaven, becauſe they have their hearts there, their affections are raiſed, and mounted up into heaven, they minde heaven, and heavenly things; their deſires, and longing affections are altogether there. So much is here implyed in the Apoſtles oppoſition. *They minde earthly things, but our Converſation is in heaven.* The oppoſition one would have thought ſhould rather have runne thus, they minde earthly things. But we minde heavenly things, but in ſtead of this he ſayes, *Our Converſation is in Heaven.* So that to have a mans Converſation in heaven is to minde heavenly things, to have his heart, and affections in heaven. What this Converſation in heaven is wee may ſee, *Col.*3.1,2. *Seeke the things that are above.* Above? where is that above? In heaven, *Above in heaven where Chriſt ſits at the right hand of God.* And *verſe* 2. *Set your affection on things above.* Still above, a Chriſtians thoughts and affections are ſtill above, and ſo he converſes above in heaven. Thus had *Abraham* his Converſation in heaven. *Hebr.*11,10. *Hee looketh for a City that hath foundations, whoſe builder and maker is God.* How looked he for that City? with much affection and deſire, *verſe* 14.16. *They ſeeke a Countrey, they deſire an heavenly Countrey.* Thus *Abraham* and the Patriarchs had their Converſations in heaven

by having their mindes after heaven. Excellent is that deſcription of the Church, *Cant.*3.6. *Who is this that comes or aſcends up out of the Wilderneſſe like pillars of ſmoake?* The World is a Wilderneſſe, a Chriſtian hee is comming up out of the Wilderneſſe, he is alwayes aſcending up out of the Wilderneſſe, hee is raiſing, and lifting up his heart into heaven, and hee *aſcends like pillars of ſmoake.* Smoake we ſee ariſes, and aſcends in the forme of a pillar, and it goes upward to heaven. So a Chriſtian hath his heart alienated from the World, hee is ever aſcending up out of that Wilderneſſe; and ſuch are the deſires, and affections of his heart after heaven, that they aſcend up like ſmoake, like pillars, elations, and liftings up of ſmoake to heaven. When the Iſraelites ſet *Ai* on fire *Ioſh.*8.20. *The men of Ai looked behinde them, and they ſaw and beheld the ſmoake of the City aſcended up to heaven.* So ſuch are the affections and deſires of the Godly after heaven, that their affections reeke and ſmoake, and go up in pillars of ſmoake to heaven. Now when thus the ſoule of a man is liſted and carried up into heaven, in his affections and deſires; when his heart thus reekes and ſmoakes towards heaven, then is a mans Converſation in heaven. *Phil.*1.23. *I deſire to bee diſſolved and to bee with Chriſt, which is beſt of all.* Now when a mans heart hath continuall riſings and heavings up heavenward, when a mans ſpirit aſpires, breathes, pants after the preſence of God in heaven, then a man may be ſaid to have his Converſation in heaven. See *Iacobs* expreſſion, *Gen.*49.18. *O Lord, I have waited for thy Salvation.* It is with Gods people as with waiters:

ters: a waiter he ſtands without at the gate, or doore of the houſe, but his heart, his deſires are within doores, hee repreſents to himſelfe his being within, his ſpeech, diſcourſe, carriage and behaviour there, and ſo is within whiles he is without. So is it with godly men, they waite for ſalvation, waite for heaven, and though yet whiles here they be without, yet in their mindes, affections, & deſires they are within.

The woman that *Iohn* ſaw, *Apocal.* 12.1. had *the Moone under her feete.* The Godly live above the Moone, above all ſublunary things. Theſe things are beneath their affections, their affections are aloft above the Moone, and they that have the Moone under their feet, are in an higher Region than the earth; they have their Converſation in heaven, by having their affections above all earthly things.

Many when they are in the publique aſſemblies, and at a Sermon hearing the Word, yet they may bee ſaid to have their Converſation in their ſhops, and in their fields, becauſe their hearts, mindes, and affections be there. So in this caſe, the Godly may bee ſaid to bee in heaven whileſt on earth, becauſe there bee their hearts and affections. The Godly may bee ſaid to bee in heaven whileſt they are on earth, as the Iſraelites were ſaid to bee in Egypt whileſt they were in the wilderneſſe. *Acts* 7.39. *They returned into Egypt.* I, but they never came backe into Egypt, how then is it ſaid that they returned into Egypt? *They returned*, ſayes the Text, *into Egypt in their hearts.* Becauſe their hearts, affections and deſires were in Egypt, therefore they are ſaid to returne into Egypt. They returned in

their hearts, and with their hearts, though not with their feete. So the Godly, though on earth, yet they are in heaven, and have their Converſation there, becauſe they are gone up thither in their hearts and affections. *This People*, ſayes the Prophet, *drawes nigh unto mee with their lips, but their hearts are farre from mee.* So here, on the contrary, This people is farre from mee with their bodies, but their hearts draw nigh unto mee, and are continually in heaven with me.

And as they are thus in heaven by their affections and deſires, ſo unto this head may bee joyned, that they are in heaven in regard of their meditations, and contemplations. Hee that aſcends, and frequently goes up into heaven, may bee ſaid to have his Converſation there. Now by meditation a Chriſtian hath his aſcenſions into heaven, by it he goes up, and there ſurviewes the joyes and the glories in heaven, and ſo in that regard hee converſes in heaven. *Moſes* did not goe bodily and perſonally into the land of *Canaan*, but yet ſee *Deut.*34.1,2,3,4. *And Moſes went up from the plaines of Moab unto the mountaine of Nebo to the top of Piſgah, and the Lord ſhewed him all the land of Gilead unto Dan, and all the land of Iudah to the utmoſt Sea, and the South, &c. And the Lord ſaid unto him, This is the Land which I ſware unto Abraham, &c. I have cauſed thee to ſee it with thine eyes.* So that when *Moſes* went up into mount *Nebo*, and there ſaw all the Land to the utmoſt Sea, hee was in a manner in *Canaan*. Meditation is a mount *Nebo*, and from the top of that *Piſgah* God ſhewes his people heaven, the glory and

Amore petes aſcendere. Anima quæ amat aſcendit frequenter, & curvit familiariter per plateas cœleſtis Ieruſalem. Auguſt.

and the joyes of it, and ſo they converſe in *Canaan*, being in that mountaine top. When *Daniel* was in *Babylon*, *Dan.6.10. Hee opened his window in his chamber towards Ieruſalem, and looked that way*, and ſo in his meditations was in *Ieruſalem*, and converſed there whileſt he was in *Babylon:* So by meditation a godly heart opens a window towards heaven, and looketh thither, and ſo converſeth in heaven when hee is on earth. A godly man is ſo converſing in heaven when hee is on earth, as *Paul* converſed at *Coloſſus* when hee was at *Rome*. How *Paul* was at *Coloſſus* being at *Rome* we ſee. *Col.2.5. For though I bee abſent in the fleſh, yet I am with you in the ſpirit, joying and beholding your order, and the ſtedfaſtneſſe of your faith in Chriſt.* Hee was preſent with them in ſpirit, and by contemplation repreſented unto himſelfe the aſſemblies of the Coloſſians, and beheld their holy order, and rejoyced therein. So the Godly though they bee abſent from heaven in their bodies, *For whiles wee are in the body, we are abſent from the Lord, 2 Cor.5.* yet in their ſpirit, that heavenlier and diviner part, they are by meditation aſcended thither, and there they behold the face of God, and the bleſſednеſſe of the Saints in glorious communion with him.

Fourthly, they are in heaven here, becauſe heaven is here in them. What ſhall they have in heaven for the maine and ſubſtantials that they have not here? That they have here differs from that they ſhall have hereafter, not in kinde, but onely in degree. They have the happineſſe of heaven here. That they have the happineſſe of heaven here will appeare in five things:

1 First, it is a great part of the happinesse of heaven to have the sight of Gods face, *Matth.* 18.10. *In heaven their angels do alwayes behold the face of my Father which is in Heaven.* That is a great part of the happinesse of heaven to the Angels, the seeing and beholding of Gods face in heaven. That is to be in heaven, and to have the happinesse of heaven, to behold the face of God and to see him. And so is Christs happinesse after his Resurrection set forth, *Acts* 2.28. *Thou shalt make me full of joy with thy countenance.* And thus *David* sets out the happinesse of heaven, *Psal.* 17.15. *As for me, I shall behold thy face in righteousnesse.* And so the Apostle sets it out, 1 *Cor.* 13.12. *We shall then see face to face.* A great part also of the happinesse of heaven is in having fellowship and communion with God. That communion which the Saints have with God in heaven, is the very heaven of heaven, the maine happinesse of heaven. Now this happinesse have the Saints here on earth in their degree. Here they see Gods face. *Stephen* saw heaven opened, and Christ standing at the right hand of glory; so also do all Gods people with spirituall eyes see heaven opened, and see Gods face, *Matth.* 5.8. *Blessed are the pure in heart, for they shall see God:* not onely hereafter, but in this life; not onely shall see God, but do see God. Gods face is to bee seene in his Ordinances. *Seeke my face, Psal.* 27. *Lord thy face will I seeke.* And as his face is to bee sought, so his face is to bee seene in his Ordinances. See how *David* speakes, *Psal.* 63.2. My flesh longeth to see thy power, and thy glory, so as I have seene thee in thy Sanctuary, 3. *Iohn* 11. *He that doth evill hath*

hath not seene God: hee sayes not, he shall not see, but hath not seene. That implies, that good and godly persons they doe see, and have seene God in the Word, Prayer, and Sacraments. Godly people see God, and behold his face, *Apoc.* 22.4. *And they shall see his face.* But when is it that they shall see it? Lay the latter end of the former verse to it, *And his servants shall serve him, and they shall see his face.* That is, even then when, and whilest they serve him, even in their services in Prayer, the Word, and the Sacrament. In these holy services Gods servants see his face. And so also they have heavenly and sweet fellowship with God, 1 *Iob.* 1.3. *Our fellowship is with the Father, and his Son Iesus Christ. Cant* 1.4. *The King hath brought me into his chambers:* not the King *will* bring me into his chambers, but he *hath* brought me in. It is spoken of that sweet and secret communion which the Saints here have with God. The publique Assemblies are Gods house, and his Pallace, but Heaven is Gods Chamber. Now the Godly are not onely admitted into the publique Assemblies unto holy duties, but in the publique Assemblies in the duties of praying, hearing, and receiving the Sacrament, God takes them into his Chamber, into Heaven, in regard of that sweet and secret fellowship that he vouchsafes them in holy duties. And so they being in Gods Chamber, in Gods Privy-chamber, in his Bed-chamber, *Cant.* 1.16. *Also our bed is green;* where are they but in heaven? They that have their Conversation in Gods Chamber, in his very Bed-chamber, they have their Conversation in Heaven. And thus the Godly here seeing Gods face, here having communion

with God, they have here in degree the happineſſe of heaven.

Secondly, the happineſſe of heaven ſtands in the peace of Conſcience, and joy in the holy Ghoſt. This is heaven, and hee that hath this in him hath heaven in him, and hee that hath heaven within him may bee well ſaid to bee in heaven, *Rom.*14.17. *The Kingdome of God*, and ſo the Kingdome of Heaven is *peace, and joy in the holy Ghoſt:* where theſe are, there heaven is. That looke as on the contrary, where there is an accuſing Conſcience that fils the heart with fears, affrightments, horrour and anguiſh, there are the very flaſhings of hell fire, and ſuch a man may be ſaid to bee in hell, in the belly of hell, as *Ion.*2. ſo here where there is joy of the holy Ghoſt, ſweet peace ariſing from faith, and the aſſurance of Gods love in pardon of ſinne, there is heaven; and ſuch a man truly lives in heaven. The joyes of heaven in Scripture are often ſet forth by a feaſt, *Luk.*14.15. *Bleſſed is he that eats bread in the Kingdom of God.* And ſo the rich man ſaw *Lazarus* in *Abrahams* boſome, that is, he ſaw him at the bleſſed feaſt in heaven, ſet at Gods table in an high place next to *Abraham*, as *Iohn* leaned in Chriſts boſome at the laſt ſupper, *Iohn* 13.23. Thus alſo is the peace of a good Conſcience ſet forth, *Prov.*15.15. by a feaſt. *A good Conſcience is a continuall feaſt:* what is it to bee in heaven, but to bee as at a bleſſed feaſt? At a bleſſed feaſt are they that have peace of Conſcience, as they are that are in heaven. Here is a ſitting, a lying in *Abrahams*, nay in Chriſts boſome. And therefore wee ſhall ſee the ſame thing ſpoken

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of peace, and joy in this life, that is, of that peace and joy that is in heaven. What is the peace that is in heaven? At the utmoſt no more then can bee ſaid of it, then that it is a peace that paſſes all underſtanding. And ſo much is ſaid of the peace of God, and the peace of Conſcience that here the Saints have on earth, *Phil.*4.7. *The peace of God that paſſes all underſtanding.* This peace they have here tranſcends all comprehenſion. No underſtanding is able to underſtand the comfort of the peace of a good Conſcience, it paſſes all underſtanding. A mans underſtanding can underſtand great comfort, it muſt needs therefore bee a great comfort indeed which no mans underſtanding can conceive. If a man would ſtrive to covet, no covetous man can covet more riches then his underſtanding can conceive. If a man ſhould ſtrive to bee ambitious; no ambitious man can deſire more preferments, and honours, then his underſtanding can conceive. The conceiving of the underſtanding is the utmoſt bounds of all deſires. But the peace of God ſurmounts theſe bonds, *It paſſes all underſtanding.* A man ſtrives to get a good living, to get a good revenew, and maintenance, now I can eaſily underſtand how much thou getteſt. It may bee twenty pounds, or an hundred, or a thouſand, or an hundred thouſand by the yeere, I can eaſily underſtand all this. Nay if it were as many thouſands by the yeere as there bee haires on thine head, which no man hath, yet all this I can eaſily underſtand; but now I cannot ſo much as conceive with mine underſtanding the worth and happineſſe of the peace of a good Conſcience. This

paſſes

paſſes all underſtanding, not onely the underſtanding of men, but the underſtanding of Angels. *Eye hath not ſeene, nor eare heard, neither have entred into the heart of man the things that God hath prepared for them that love him,* 1 *Cor.*2.9. It is ſpoken not of the joyes of heaven, but of the comforts of the Goſpel which it brings to the Conſcience, as appeares by the context. Now thine eye, ſayes *Chryſoſtome*, hath ſeene many things, and thine eare heard more then thou haſt ſeene, and thine heart can imagine more then thou haſt heard; and yet, neither eye hath ſeene, nor eare heard, neither can it enter into thine heart to imagine what God hath provided for thee in the peace of a good Conſcience. A man may ſuppoſe what hee could imagine, hee might imagine a man to have a thouſand worlds if there were ſo many, and to have command over all the men in the world. A man may imagine that hee hath Kings and Princes to ſerve him, you may imagine a man to live millions of yeeres without ſickneſſe, without grievances, without any diſcontent; yee may imagine ſuch a man, but yee can never imagine what is the happineſſe and comfort of that man that hath the peace of God that paſſes all underſtanding. What now can bee ſaid more of the peace in heaven? So likewiſe what is the joy that is in heaven, what kinde of joy is it? It is a joy exceeding glorious, an unutterable, ineffable, unſpeakable joy. Such is the very joy that Gods people have in this life. There is a twofold joy. A joy of *faith* here, and a joy of *fruition* hereafter. Now as the joy of fruition is glorious, is unſpeakable; ſo is the joy of faith here,

1 *Pet.*

1 *Pet.* 1. 8. *Yee beleeving rejoyce with joy unſpeakable, and full of glory.* What more glorious thing can be ſpoken of the joyes of heaven? what can a man have in heaven more then glorious joy? more then unſpeakable joy? the grace of joy is a glorious joy. They that have glorious and unſpeakable joy where live they but in heaven? It is true there is ſome difference betweene joyes here, and in heaven. Now this joy is *in us*, then wee ſhall bee *in it*, now this joy *enters into us*, then we ſhall enter into it, *Enter into thy maſters joy.* All the difference is onely the meaſure and the degree, there wee ſhall have more, but it is all of one kinde. Thus the Saints have heaven within them, and ſo having the happineſſe of heaven here, they have their converſe in heaven.

Thirdly, a great part of the happineſſe of heaven is in thoſe bleſſed raptures of ſpirit, and raviſhing extaſies that the bleſſed Saints in heaven have. Whileſt they are taken up with the contemplation of Gods infinite wiſedome and mercy in Chriſt they are quite carried out of themſelves. The wiſedome and mercy of God in Chriſt ſhall bee a ſpeciall theame and ſubject of the meditations and contemplations of the Saints in Heaven unto all eternities. They ſhall bee taken up with the contemplation of their owne happineſſe, now they ſhall be ſo taken up with theſe things that they ſhall have bleſſed raviſhments of their ſpirits in theſe contemplations. That looke as the damned in hell under the ſenſe of preſent wrath, and in the contemplation and expectation of the eternity of it, and under the feare of future wrath are ſwallowed 3

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up in deſpaire, in horrour and conſternation of ſpirit, a thing that addes extremely to their helliſh torments, ſo there is a thing in the happineſſe of heaven contrary to that, and that is incomprehenſible glorious raviſhments of ſpirit in the contemplations of their preſent, and view of their eternall bleſſedneſſe. Now even thus have the Saints on earth an happineſſe like that in heaven. For the Saints on earth have their raptures, their heavenly extaſies, and raviſhments of ſpirit. *Luke* 9.29. *As Chriſt prayed, the faſhion of his countenance was changed, and hee was transfigured.* So *Acts* 10.9. *As Peter prayed he fell into a trance, and ſaw heaven opened.* Nay *Paul*, 2 *Cor.* 12.3,4. was rapt, was caught up into the third heavens, caught up into paradiſe, and heard words which were not lawfull, or poſſible to bee uttered. A man caught up into heaven, hee is in heaven, and truly converſes in heaven. So *Apoc.* 1. *Iohn was raviſhed in ſpirit on the Lords day*, either in the time of his prayers or meditations on that day. Thus had all theſe their raptures, and extaſies. And though theſe were all extraordinary caſes, and not common to all Gods people, yet are not the godly without raptures of ſpirit in their kinde. They have their ſpirituall tranſfigurations, and in their prayers and meditations when they have their hearts in ſpeciall manner enlarged, they have their ſpirits rapt and caught up into the third heavens, and there have ſweet and comfortable converſe with God above. Hee that knowes what ſpeciall enlargements of heart are in holy duties, knowes better by experience what theſe raviſhments meane, then any man knowes how to expreſſe them.

Fourthly,

Fourthly, it is a great part of the happineſſe of heaven, that there the Saints live ſeparated from all evill, and wicked company. There the Wheate is ſeparated from the Chaffe, there the Sheepe are ſeparated from the Goates. To live and converſe in the company and ſociety of wicked and ungodly men, and to ſee their filthy Converſation, their converſation in hell, it is a little piece of hell, it is a living in the ſuburbs of hell. It is to a godly heart, a kinde of helliſh torment. 1 *Pet.*2.7,8. *Vexed his righteous ſoule from day to day*, vexed, or tormented. It is the ſame word that is uſed of the rich man being in the torments in hell, *Luke* 16. But whether a man bee tormented or not, it is the having of a mans converſation in hell, to live familiarly and to converſe in inward familiar ſociety with ungodly and prophane perſons. To be all one with them, and to take delight in their company is for a man to have his converſation in hell. To have ones converſation in drunken houſes, with drunken perſons, to have ones converſation with ſwearers and godleſſe perſons, what is it better then converſing in hell? Now this is an happineſſe in heaven, that there a man is ſeparated from all familiarity, company, and ſociety of ungodly ones. There is no *Canaanite* in that houſe of the Lord, there is no hurtfull beaſt in that mountaine of the Lord. And this is a great part of heavens happines. It is to live in heaven to live ſeparated from wicked ones. And thus here have the Godly their converſation in heaven, by living ſeparated from ungodly ones in the world. Though this ſeparation bee not a *locall* ſeparation, yet it is a *morall* ſeparation, a ſeparation 4

on in manners, in affection, in ſociety, and this morall ſeparation prepares for that locall ſeparation. And thus are Gods people in a manner in heaven, and have their Converſation there by not having converſation and ſociety with ſuch as have their converſation in hell. It is in heaven to live ſeparated from evill ones.

5 Fifthly, it is a great part of the happineſſe of heaven, that there a man hath ſweet and comfortable ſociety with the Saints of God. This is made a great happineſſe of heaven, *Matth.*8.11. *Many ſhall come from the Eaſt, and the Weſt, and ſhall ſit downe with Abraham, Iſaac, and Iacob in the Kingdome of God.* There the Saints of God ſhall have bleſſed ſociety each with other, ſhall rejoyce together in communion each with other. There ſhall be an happineſſe not onely in communion with God, but alſo in communion with the Saints. And it is an unſpeakable ſweetneſſe that ſhall ariſe from the ſociety of the Saints in heaven. This happineſſe and comfort have the Godly here now begun on earth. It is an heavenly contentment, an heavenly delight that they have in, and from the ſociety of Gods people. *All my delight is in the Saints upon earth, Pſal.*16.3. *I am companion of all them that feare thee, Pſal.*119.63. Thus by delighting and rejoycing themſelves in the ſociety of the Saints, ſorting with them, and converſing with them in the duties of the communion of Saints they doe live in heaven, and have their Converſation there. It is to have ones Converſation in Heaven to have converſation with the Saints in the duties of their communion.

Fifthly,

Fifthly, the Godly live in heaven whileſt they are here, becauſe whileſt they are here they live as the Saints, and Angels in heaven doe. They live in holineſſe and in obedience to God as the Saints and Angels in heaven do, *Thy will bee don in earth as it is in Heaven*, now they that live holily, and obediently on earth they doe Gods will on earth as it is in heaven, and they that doe Gods will on earth as it is in heaven, they live as they doe that be in heaven, and they that live like the ſpirits in heaven they have their Converſation in Heaven. They may truly bee ſaid to have their Converſation in Heaven that live an heavenly life, and they live an heavenly life that live an holy life. What bee the men that be in heaven? All men that are in heaven are Saints, holy perſons. Now then when men bee Saints they be Inhabitants of Heaven. The Apoſtle makes a diſtinction of bodies, 1 *Cor.* 15.40. *There are celeſtiall bodies, and bodies terreſtriall.* So I may ſay, there are celeſtiall hearts, and there bee hearts terreſtriall. Now when men have holy hearts, ſet upon holineſſe, ſanctified ſpirits, and lifes conformable to Gods will and truth, ſuch holy hearts are heavenly and celeſtiall hearts, and when men have celeſtiall ſpirits then they live in heaven. A maine thing in heaven is the perfection of holineſſe, that there the Saints ſhall bee perfectly holy. Now therefore the more holineſſe wee have, the more wee are in heaven. The way to live in, and to converſe there now, is to live an holy life. *Saints on earth*, as *David* cals them, *Pſalme* 16. are already Saints *in Heaven*, Saints that have their Converſation there. The Turkes if they ſee *a mad* 5

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man, they honour him as a *Saint*, and judge him a Saint; as one that hath his minde abſtracted from, and elevated above things below, as one who in his ſpirit converſes with God. But many amongſt us are in another extreme. If wee ſee a man a *Saint*, one of an holy godly life, wee count him a *mad man*. Turkes honour mad men under the notion of Saints, wee hate and deſpiſe Saints under the notion of mad men. But let men deſpiſe holineſſe, and ſcorne Saints as they pleaſe, yet hee that will goe to heaven hereafter muſt live in heaven now; and hee that will live in heaven now, muſt live an holy, a godly and obedient life to God. This is to have our Converſation in Heaven to have ſuch a Converſation as that, *Phil.*1.27. *Let your Converſation be as becomes the Goſpell*, then is our Converſation ſuch as becomes the Goſpell; when ſuch as, 1 *Pet.*1.15. *But as hee that hath called you is holy, ſo be ye holy in all manner of Converſation.* The Goſpell is from heaven, it tends to heaven, an heavenly Converſation therefore becomes it. An holy Converſation is an heavenly Converſation, an holy Converſation is a Converſation in heaven.

Uſe. 1. As then we would approve our ſelves true Chriſtians indeed, ſo let us thus have our Converſations in heaven; let us live above, let us live on high. If a Chriſtian have his Converſation in heaven, as wee would ſhew our ſelves to be true Chriſtians, ſo labour for a Chriſtians Converſation. A Chriſtians Converſation is a Converſation in Heaven, and when wee have our Converſation there, then wee may truly ſay, wee are Chriſtians. How can

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wee ſay that wee are Chriſtians. if wee have not a Chriſtians Converſation? And how can wee ſay that wee have a Chriſtians Converſation when we have not our Converſations in Heaven, where all true Chriſtians have their Converſation? How can we ſay that wee have a Chriſtians Converſation, whileſt our converſations are on earth? Vp therefore, up into heaven, live and converſe there. *Volemus ſurſum*, let us fly upward, as *Auguſtine* ſomewhere reports that his mother *Monica* ſaid in a kinde of trance when ſhee was neere her death. And there be divers reaſons to perſwade, and preſſe us to it.

First, there is nothing that a Chriſtian hath, that is worth the having, that he hath as a Chriſtian, but it is in heaven. Houſes, lands, poſſeſſions, goods, riches, honours, theſe men have not as Chriſtians, but as men, theſe are common to heathen with Chriſtians, but there bee many excellent things that belong to Chriſtians as Chriſtians, and all theſe things are above in heaven. Our Father is in heaven, *Matth 6. Our Father which art in Heaven.* Our mother in heaven. *Gal.4.26. But Ieruſalem which is above is free which is the mother of us all, Hebr.12.22. The heavenly Ieruſalem.* Our elder Brother and Head is in heaven, *Epheſ.1.20. Hee raiſed Chriſt from the dead, and ſet him at his owne right hand in heavenly places.* Our Countrey is in heaven, *Hebr.11.15. If they had beene mindefull of that Countrey from whence they came, they might have had opportunity to have returned; but now they deſire a better Countrey, that is, an heavenly one.* Our Inheritance is in heaven,

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Πάντα ἡμῖν ἐν οὐρανοῖς, καὶ σωτὴρ, καὶ πόλις, καὶ ὅ τι ἂν εἴποις τις. *Chryſoſt. in Philip. 4. hom 13.*

1 *Pet.*1.4. *To an Inheritance reſerved in heaven for you.* Our manſion houſe is in heaven, 2 *Cor.* 5.1. *We have a building of God, an houſe not made with hands, eternall in the heavens.* Our ſubſtance is in heaven, *Hebr.*10.34. *Yee have in Heaven a better, and an enduring ſubſtance.* Our hope is in heaven, *Col.*1.5. *For the hope that is laid up for you in Heaven.* Now if all theſe bee in heaven, where ſhould we be but in heaven alſo? All theſe in heaven, and what then ſhould our hearts bee out of heaven? Our head, our houſe, our hope in heaven, where ſhould our hearts bee but where our head is, where our houſe, and our hope is? Since all theſe in heaven, *Lift up your heads yee everlaſting Gates*, mount up your hearts and your affections into heaven, and have your Converſations in heaven by having your hearts there.

2 *Secondly*, it is an excellent preſervative to ſave a man from the ſinnes, and corruptions of the times hee lives in. *Noah* lived in corrupt times, and yet was a juſt and an upright man in thoſe times. How came hee to ſave himſelfe from the corruptions of thoſe times? The text ſayes, *Gen.*6.9 that *Noah walked with God.* God hee is in heaven, hee that walkes with God hee converſes in heaven, and ſo *Noah* by having his Converſation in heaven ſaved himſelfe from the corrupt converſations of the men on earth. What a number of thoſe that profeſſed themſelves Chriſtians in the Apoſtle *Pauls* time, did live like Epicures, *that made their belly their god; minded* nothing but *earthly things*, as appeares in the verſes before this Text. Now why was not the Apoſtle and the reſt of the faithfull carried

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ed away with the ſtreame of thoſe times? The reaſon was in this, *But our Converſation is in Heaven*, wee live not as they, wee are not corrupted, and infected with their manners, for our Converſation is in Heaven. And ſo they having their Converſation in Heaven were ſaved from the infection of thoſe belly-gods, and mucky companions, that had their hearts and mindes on the mucke of the earth. As in a common contagion of peſtilence when the very Aire is infected, if a man could live in the upper region of the Aire, hee would bee above the reach of the infection; ſo when there be infectious peſtilences of hereſie, idolatry, ungodlineſſe, and licentiouſneſſe reigning in the world, if a man have his Converſation above in Heaven hee lives in a region free from thoſe infections, and ſo is preſerved. As on the other ſide, when a man hath not his Converſation in heaven, he is in danger to bee carried away with any errour, or corruption whatſoever. When Antichriſt was to come into the world, he ſhould corrupt the Doctrine of the Goſpell, hee ſhould corrupt Religion and worſhip; hee ſhould ſet up idolatry, and all that was naught. And yet as vile corruptions as hee ſhould bring in, there were a number of people that ſhould receive him, and ſwallow all his corruptions, ſhould yeeld to all his idolatries and embrace his religion. Well, but what kinde of people ſhould they bee that ſhould doe it? See *Apoc.* 13 8. *And all that dwell upon earth ſhall worſhip him*. that is, All ſuch Chriſtians as had not their Converſations in Heaven, but on earth, that were worldly earthly hearted people, they ſhould receive Antichriſt, and his reli-

gion, and turne idolaters thicke and threefold. So that an earthly hearted Chriſtian, that is *a dweller on earth*, and hath not his converſation in heaven, hee is in preparation for any religion. Come what will come, hee is ready to be any thing, to doe any thing; come Popery, come Idolatry, come Antichriſt, come any thing, nothing comes amiſſe to ſuch an one. Hee that dwels on earth will worſhip the beaſt, and will doe it without any great reluctation too. Wee ſee there, *verſe* 7. that Antichriſt makes warre with, and perſecutes the Saints of God. And what was the quarrell? becauſe they would not receive Antichriſt, and his religion. But how came it about that they were thus preſerved from worſhipping him, and receiving his religion? That we finde *verſe* 6. *They dwelt in Heaven*, they had their Converſation in heaven, they were an heavenly minded people, and ſo the Antichriſtian peſtilence could not faſten upon them. But all *that dwelt on the earth worſhipt him.* An earthly hearted man is a fit piece of timber to bee framed to any thing that is naught: yee may hew a Papiſt, an Idolater, a ſuperſtitious ſot out of him He will be any thing before hee will looſe any thing. It is a very heavy, ſore, and ſad judgement of God to bee given up to embrace Antichriſt, 2 *Theſſ.*2.11,12. *For this cauſe God ſhall ſend them ſtrong deluſions that they ſhould beleeve a lie, that they all might bee damned.* See how *Solomon* ſpeakes of a whore, *Eccleſ*7.26. *I finde more bitter then death the woman whoſe heart is ſnares and nets, and her hands as bands: who ſo pleaſes God ſhall eſcape from her, but the ſinner ſhall bee taken by her,* & *Prov.*22.14.

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The mouth of a ſtrange woman is a deepe pit, hee that is abhorred of the Lord ſhall fall therein. When a man is given up to the love of a whore, it is a ſigne that hee is abhorred of God, and that therefore God lets him fall into that deepe pit to breake his necke; and on the contrary a mercy of God for a man to eſcape that ditch. So it is a ſpeciall mercy of God to bee ſaved, and preſerved from the whore of *Babylon*, as to bee given up to the embracements of that whore, it is a ſad ſigne that God abhorres a man, and precipitates him into that deepe pit, to breake his necke. It being ſo ſad a caſe, it concernes every man to looke well about him, that hee may bee preſerved from that danger. Lo then here is a ſpeciall preſervative; dwell not on earth, dwell and converſe above in heaven, and this will preſerve thee from falling into that deepe and dangerous ditch.

Thirdly, every man ſayes hee would faine live in heaven for ever, and have his habitation there for ever. Now then, as wee deſire to live in heaven for ever, ſo now have wee our converſation in heaven here. Here be two things in this text, here is *A converſation in heaven*, and *An expectation of a Saviour from heaven*. And firſt *a converſation* in heaven before *an expectation* of a Saviour *from heaven*. Many profeſſe an expectation of a Saviour, and ſo of ſalvation from heaven, but in the meane time have no regard to a converſation in heaven. Now in vaine is a mans expectation of a Saviour from heaven, who hath not his converſation in heaven. The converſation in heaven is the comfortable ground of the expectation of a Saviour from hea- 3

ven; for marke the words, *From whence* we looke for the Saviour. The Saviour is not onely looked for, but marke *from whence* he is looked for. From whence then is he looked for? *from heaven.* I but from what heaven? Our converſation is *in heaven, from whence* we looke for the Saviour. Therefore the expectation of the Saviour is onely from that heaven in which a mans converſation is. So that if no converſation in heaven, then no good ground for a man comfortably to expect Chriſts comming from heaven, becauſe by the context it appeares, that they onely can comfortably expect Chriſts comming from heaven, who have firſt had their Converſation in that Heaven from whence they expect him a Saviour. So then either have thy converſation in heaven, or elſe from that heaven thou canſt not looke for a Saviour, nor in that heaven have ſalvation. A ſure thing it is, that hee that hath not his converſation in heaven here, ſhall never have his habitation there hereafter. And as ſure it is, that every one that truly deſires to have his habitation in heaven hereafter, now here already hath his converſation there. If we have not our converſation in heaven now, how appeares it that we have a deſire indeed to live in heaven hereafter? If yee have a true deſire to live in heaven hereafter, why then make yee not all the haſte ye can to bee in heaven now? As *Ioſhua* ſpeakes to them, *Ioſh.* 18.3. *How long are yee ſlacke to go to poſſeſſe the land which the Lord God of your fathers hath given you?* So I ſay, if yee have any minde in good earneſt to dwell in heaven for ever, how long are you ſlacke to take poſſeſſion of heaven now, why are

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ye not in it already? why are ye ſo long out of it? why have ye not your converſation there, where ye profeſſe ye deſire to have your habitation for ever? That man hath no true deſire to heaven that doth not now converſe in heaven. No converſation in heaven now, no habitation in heaven hereafter.

Fourthly, It is a ſweet and comfortable evidence 4
that wee are riſen with Chriſt when our converſation is in heaven. There be many that goe for Chriſtians, that are no better then Chriſtians under ground, that are dead and buried, that have no life in them, were never raiſed with Chriſt. And there is not a ſurer evidence of it then this, that they have not their converſation in heaven, for they that are riſen with Chriſt are aſcended into heaven, and converſe there in heaven where Chriſt is, *Coloſſ.* 3. 1,2. *If ye be riſen with Chriſt ſeeke the things that are above, where Chriſt ſits at the right hand of God, ſet your affections on things above:* that is, If ye be riſen with Chriſt, ſet your affections above; for thoſe words, *If ye be riſen with Chriſt*, have reference alſo to the words in the ſecond Verſe. As if hee had ſaid, yee can never ſet your affections above, nor ſeeke the things above, unleſſe yee bee riſen with Chriſt; you muſt firſt bee riſen with Chriſt before you can have your converſation in heaven. And if you doe once ſet your affections above, and ſo have your converſation in heaven, then yee give a good evidence that yee are riſen againe with Chriſt. So that a man that hath not his converſation in heaven, by having his heart and affections raiſed up into heaven, hee is like to that Demoniacke, *Marke* 5. that had his dwelling

and his converſation amongſt the graves and ſepulchres. An unraiſed Chriſtian is ſtill in the grave, and a man that hath not his converſation in heaven is an unraiſed Chriſtian, hee is not riſen with Chriſt. The Apoſtle tels us that a true Chriſtian muſt *bee planted into the likeneſſe of Chriſts Reſurrection*, *Rom.* 6.5. They that bee ſpiritually raiſed, muſt bee raiſed like as Chriſt was raiſed. A reſurrection that is not in the likeneſſe of Chriſts Reſurrection is not to bee truſted to. Some are raiſed onely in the likeneſſe of *Samuels* reſurrection: it was not *Samuel* himſelfe, but onely a ſpirit which the witch of Endor raiſed in the likeneſſe of *Samuel*. Divers ſeeme to bee true Chriſtians, as if they were raiſed from the dead, but they are no better then hypocrites in the likeneſſe of true Chriſtians. Some are raiſed in the likeneſſe of *Lazarus* his reſurrection. *Iohn* 11.44. hee was indeed raiſed, but yet hee was to die againe. Too many riſe in the likeneſſe of his reſurrection, of whom it may be ſaid, cleane contrary to that which the father ſpake of his prodigall ſonne, *Luke* 15.32. *This thy brother was dead, and is alive againe*: but of them, Theſe were alive, and are dead againe. Such is the reſurrection of Apoſtataes, and back-ſliders. But now a man that would bee raiſed aright, muſt bee raiſed in the likeneſſe of Chriſts reſurrection, hee muſt bee raiſed like as Chriſt was raiſed. How was that? *The third day hee roſe againe from the dead, he aſcended into heaven.* Chriſt after hee roſe from the dead, hee aſcended up into heaven, and hath his abode there. So a man that is raiſed in the likeneſſe of Chriſts Reſurrection muſt doe, hee muſt

muſt riſe and aſcend into heaven. Then a man is planted into the likeneſſe of Chriſts Reſurrection, when hee aſcends into heaven, then hee is aſcended into heaven when hee hath his converſation in heaven. And ſo a man that hath his converſation in heaven is planted into *the likeneſſe of Chriſts Reſurrection*, and hath alſo thereby a comfortable evidence that he is riſen with Chriſt. For indeed none can riſe in the likeneſſe of his Reſurrection, but thoſe that are raiſed by the *power of his Reſurrection*.

All this therefore conſidered, bee wee ſtirred up to approve the truth of our Chriſtianity by the heavenlineſſe of our Converſation, by living now where wee deſire to live for ever hereafter, by living like *Daniel*, Saints, *Dan.*7.18. Like the *Saints of the high ones*, or *high things*, or *places*. What ſhould the Saints of *high things* doe, minding theſe *low things* here on earth? What ſhould the Saints of the *high places* doe converſing in theſe *low places* on earth? Some *low thought* as of the earth, becomes not the Saints of the *high places*. Saints of the high places ſhould have their converſation in high places. There ſhould be a ſuiteableneſſe betweene mens conditions and converſations. If God have called them to the *high calling of God in Chriſt Ieſus*, *Phil.*3.14. If he have called them to bee of the *Saints of the high places*, then let them live on high, and have their mindes and affections on high: let them have their converſation in high places. Indeed in one ſenſe it is a ſinne to be high minded, and it is forbidden, *Minde not high things*, *Rom.*12.16. but in this ſenſe it is a vertue

Bonum est sursum habere Cor, non tamen ad seipsum, quod est superbia, sed ad Deum quod est obedientiæ. Prosper, sent.

vertue and a graee to bee high minded, and wee are commanded to doe it, *Col.*3.2. *Minde the things above*, minde high things. It is the same word that is used in the Verse before this Text, *which minde earthly things*. Though wee may not bee *proudly high-minded*, yet wee may and must bee *heavenly high-minded*. Such an highmindednesse will prove us to bee right bred Christians indeed. Wee shall finde that God twice promises *Abraham* the multiplication of his seed: once *Gen.*13.16. *And I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also bee numbered*. And againe, *Gen.*15.5. *Looke now towards heaven, and tell the Starres, if thou be able to number them, and he said, so shall thy seed bee*. In the first place hee compares *Abrahams* seed to the *dust of the earth*; in the last to the *Starres of Heaven*. *Luther* from thence observes the shadowing out of the double seed of *Abraham*; one earthly and bodily, another spirituall and heavenly. And indeed the Scripture tels us of a double seed of *Abraham*, *Rom.*9.7,8. *The children of the flesh, and the children of the promise*. The children of the flesh, haply shadowed out by the *dust of the earth*; the children of promise, by the *Starres of Heaven*. Now sure it is, that wee cannot bee children of God, except wee bee children of *Abraham*. If wee bee children of *Abraham*, wee are sure to bee heires, *Rom.*4.14,16. All *Abrahams* seed are not children and heires, *Rom.*9.

Ponam semen tuum quasi pulverem terræ, &c. Infra deus jubet Abrahamum numerare stellas, Illic igitur posteritatem Abrahæ comparat stellis, & luminibus cœli; hic autem pulveri terræ. Significatur autem his similitudinibus duplex Abrahæ posteritas, una terrena, & corporalis, Altera cœlestis, spiritualis & æterna. Luther. in Gen.13.

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How may a man know whether hee bee of thoſe children of *Abraham*, that ſhall bee heires? By this, if hee be of the ſeed that is like to *the Starres in Heaven.* That ſeed that is like the duſt of the earth, that Chriſtian that is but carnall and earthly, hee is not a childe of *Abraham* that ſhall bee an heire: but that ſeed that is like the Starres of heaven, ſuch Chriſtians as are ſpirituall and heavenly, they ſhalbe heires, becauſe they are the right bred ſeed of *Abraham.* The Saints, *Dan.*7.18. are called *The Saints of the high places.* And ſo *Dan.*8.10. they are called *The Hoſt of Heaven, and the Starres.* They are Saints of *high places* indeed, when they are *Starres in Heaven*, and the *Hoſt of Heaven.* Now when wee are Starres in Heaven, then indeed wee are the right ſeed of *Abraham*, true Chriſtians indeed. But now, when are we *Starres in Heaven?* Then when wee have *our Converſation in Heaven.* Men that have their Converſation in Heaven, they are Starres in Heaven, the gliſtering lamps and lights of Heaven, that ſhine as lights in the midſt of a crooked Generation, *Phil.*2.15. they are the Hoſt of Heaven. And they that are Starres in Heaven, they are the true Chriſtians indeed, the right ſeed of *Abraham:* looke upon the Starres, ſo ſhall thy ſeed bee. What comfort is there in being the *duſty ſeed* of *Abraham*, as now all the reprobate caſt-away Iewes are at this day? but to bee the *Starry ſeed* of *Abraham*, that is honour and comfort indeed. And then wee are the *Starry ſeed* of *Abraham*, when wee bee *Starres in Heaven*, when we have *our Converſation in Heaven.*

But how then may one come to have his Con- *Queſt.*

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verſation in heaven, what muſt one doe, that hee may converſe in Heaven?

Anſw. If a man would have his converſation in heaven he muſt doe theſe things:

1 *Firſt*, hee muſt get his heart looſe from the world, and worldly things. a man muſt get his heart weaned from the world, *Pſal.*131.2. *I have behaved my ſelfe as a childe that is* weaned *of his mother, my ſoule is even as a weaned childe. Hanna* had vowed *Samuel* unto God, that he ſhould have his whole converſe in and about the Tabernacle in *Shiloh.* But yet ſhe brought him not preſently thither, but ſhe firſt weaned him, 1 *Sam.*1.22. *Hannah ſaid, I will not goe up untill the childe* bee weaned, *and then I will bring him up that hee may appeare before the Lord, and there abide for ever.* And *verſe* 24. *When ſhe had* weaned him, *ſhe tooke him up with her, and brought him unto the houſe of the Lord in Shiloh.* Ill would *Samuel* have abode at *Shiloh*, and have had his converſation there with *Eli*, if he had not beene weaned from his mothers breaſt. If a man ſometimes doe chance to make a ſtep up to heaven, yet if he be not weaned from the world, he will never long abide there, nor have his converſe there, his heart will bee hankering and lingering after the worlds breaſt, he will quickly come down again, that he may be ſucking that milk. The Apoſtle compares the love, cares, and thoughts of the world to weights, *Hebr.*12.1. *Let us lay aſide every weight.* They are weights that hold, and keep down the heart from riſing up to heaven, or plucke down the heart from heaven, if it bee raiſed up towards heaven. A man that will have his Converſation in heaven

heaven muſt firſt have his heart lifted, and raiſed up into heaven, it muſt firſt *bee* there before it can *converſe* there. Now how can the heart lift and raiſe up it ſelfe into heaven, if it be clogged with a company of weights; if it could raiſe it ſelfe upwards, yet theſe weights would ſoone pull, and weigh it downe againe. An Eagle *flies towards heaven*, *Prov.*23.5. But if an Eagle had weights fattened to her legges, ſhee could not fly at all, much leſſe towards heaven. If therefore we would converſe in heaven, wee muſt firſt ſore up into heaven; and if wee would mount, and fly up into heaven, we muſt firſt get looſe from theſe weights, get our hearts looſe and free from the love and cares of this world. Yea theſe are not onely weights, but they are as birdlime to thoſe wings upon which wee ſhould mount up to heaven. Worldly things are entanglements, 2 *Tim.*2.4. *No man that worketh entangles himſelfe with the affaires of this life.* A bird that is entangled with a ſnare, that is entangled with lime-twigs cannot flie up aloft; and the love and cares of the world doe entangle the ſpirit of a man, ſo as he cannot raiſe it up into heaven. And hee that cannot raiſe up his heart into heaven, cannot have his converſation there. Firſt, get wee our hearts to bee eſtranged from the earth, and then wee ſhall the more willingly converſe in heaven. That man will hardly come to live in the countrey, to have his abode and converſation there, that hath not firſt weaned himſelfe from the city, ſo long as his minde is to the city hee will hardly like to lead a countrey-life. When once *David* had got his heart off from the world, ſee how

how ſpiritually and heavenly minded hee was *Pſal.*119.19,20. *I am a ſtranger in the earth*, he had alienated his heart and eſtranged his affection from the world, and ſee what followes, *Hide not thy Commandements from mee, my ſoule breakes for the longing that it hath unto thy judgements at all times.* We ſee the Patriarchs were heavenly minded perſons, had their converſation in heaven, *Heb.* 11.16. Their mindes were upon an *heavenly Country*, but yet firſt, *verſe* 13. *They confeſſe they were ſtrangers and pilgrims on earth.* They had eſtranged their hearts from this world, from the earth, and ſo made way to have their converſation in heaven.

2. *Secondly*, yee muſt do as our Saviour preſcribes, *Matth.*6.20. *Lay up treaſures in heaven.* Make heavenly things your treaſures, hoard up there, and lay up there as much as may bee, and then yee ſhall ſoone have your converſation there. Then the converſation is in Heaven, when the heart and affections are in heaven, as wee ſaw before. The way to have the heart in heaven, is to have the treaſure there, *Matth.*6.20,21. *Lay up your treaſure in heaven; for where your treaſure is, there will your hearts be alſo.* As if he had ſaid, Get your treaſure into heaven, and you ſhall eaſily get your hearts into heaven; for if the treaſure bee once in heaven, the heart will ſoone bee in heaven too; for the heart and the treaſure will bee undivided. What is the reaſon that many have their converſation on earth, but becauſe they lay up their treaſure on earth, and they make theſe earthly things their treaſures? So if treaſure were laid up in heaven,

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and heavenly things made our treaſure, our converſation would bee in heaven, for the heart would follow and runne after the treaſure. Make Chriſt thy treaſure, make him the welbeloved of thy ſoule, make him the pearle of great price, prize him ſo as to count all earthly things as dung and droſſe to him, and Chriſt in heaven being made our treaſure will draw our hearts up into heaven. And when the heart is drawne up into heaven, the converſation is there. Looke where the Loadſtone is, that way it drawes the iron. If the Loadſtone bee beneath, it drawes the iron downeward; if it bee above, it drawes the iron upwards. Pitch our Loadſtone in heaven, make Chriſt our Loadſtone, and then our hearts will up apace into heaven, as mens hearts goe ſo faſt downewards, becauſe their Loadſtone is in the earth.

Thirdly, he muſt get an intrinſecall principle of grace into his heart, that may bee continually lifting, heaving, and raiſing the heart upward, and heaven-ward. Heavy things they naturally affect to deſcend and to goe downeward, becauſe they have an intrinſecall principle of nature that inclines them to deſcend. And light things, they naturally affect to aſcend, and go upwards, becauſe they have an intrinſecall principle that carries them that way. Now a man that would have his Converſation in Heaven ſhould get ſuch an inward principle of Grace into his heart, that ſhould bee carrying the heart ſtill upward A man muſt get a ſanctified frame of heart, that ſo the naturall bent of his ſpirit may bee to heaven-ward, to bee heaving, and lifting upwards, *Pſalm.* 25. 1. *Unto thee, O Lord,*

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doe I lift up my ſoule. By that phraſe is expreſſed the ſtrange deſires of a ſervant to his wages, *Deut.* 24.15. *Thou ſhalt give him his hire, for he ſets his heart upon it,* or *hee lifts up his ſoule unto it.* Looke now how a ſervants heart is lifted up to his hire, how hee ſets his heart upon it, how his minde runnes upon it, ſo ſuch a frame of ſpirit ſhould a man get, that his heart ſhould bee lifting up it ſelfe to God, and Chriſt, and heavenly things, that though a man may have ſome diverſions, and ſome occurrences that may put his heart off heaven for a time, yet thoſe diverſions no ſooner over but a mans heart ſhould bee upon heaven againe, and never well but when it is ſet that way. The needle of the Compaſſe being once toucht with the Loadſtone, though by ſome violent ſhaking it may bee carried to this and to that point of the Compaſſe, yet if once that violence ceaſe, it ceaſes not till it turne to the North-point, and reſt there. So if once a man had his heart toucht with Chriſt, though a man may have troubles, and diſtractions by reaſon of ſecular imployments, yet the heart would quickly be upon heaven againe, and not bee at reſt till it were pitcht that way againe. Get therefore a ſanctified frame of heart, and then thou wilt bee thinking of heaven, minding of heaven, talking of heaven, trading for heaven; yet that will make thee uſe thine earthly calling with an heavenly minde, that what ever thine imployments be, yet thy minde ſhall bee running on heaven, and ſo thy Converſation ſhall bee in Heaven. There is a great deale of difference betweene heavenly thoughts that may bee caſt into a mans heart, and

heavenly

heavenly thoughts that breed in, riſe, and ſpring out of a mans heart. A man may have heavenly thoughts caſt in his heart, and yet not have his Converſation in Heaven. Many a worldly man may have thoughts and mindings of Heaven, throwne or caſt into his heart, GOD may caſt ſuch thoughts ſometimes into his heart: and it may bee a good ſermon may ſo farre worke upon him as to put ſome thoughts of Heaven into him, but all this while this is no Converſation in Heaven: theſe are but thoughts *in their* hearts, but not thoughts of their hearts. But now when ſuch thoughts are thoughts *of the* heart, they are bred in the heart, and the heart it ſelfe raiſes them and brings them forth, then in ſuch thoughts a man hath his Converſation in Heaven. Now then onely doth the heart breed and raiſe ſuch thoughts of it ſelfe, when the frame of it is ſanctified, when there is a principle of Grace in it. The fire that is come downe from Heaven burning in it cauſes heavenly thoughts to aſcend like pillars of ſmoake. Fire doth not more naturally cauſe ſmoake to ariſe, and aſcends upwards towards Heaven, then Grace in a ſanctified heart cauſes the thoughts of it to make aſcenſions into Heaven. When a man hath a ſanctified frame of heart, what ever hee is doing, what ever his imployments, what ever his diſcourſes are, ſtill hee is minding Heaven. That looke as it is with a man that hath a

worldly frame of heart, so soone as hee wakes in the morning, presently before his eyes bee well open, hee is thinking of the World; when hee eates and drinkes, still the World is in his minde, when hee walkes, rides upon the way, still his minde is upon his penny, upon his profit; yea when hee sleepes, hee dreames of the World, and of his gaine: let him bee at his prayers, yet in prayer his heart is upon his Shoppe, his Customers, his Market, his barnes, and his sackes; let him bee at a Sermon, where hee seemes to sit very attentively, and yet then his *heart goes after covetousnesse, Ezek.*33.31. Let him come to the Lords Table, yet there the World, and his heart cannot sunder. Now what is the reason that this man so truely hath his Conversation in the World, hath his thoughts thus continually upon the World? Because hee hath a worldly frame of heart, and the frame of it being earthly, these earthly vapours breed out of it, and it is restlessely raising these earthly muddy thoughts. So now in this case, if a man once have a sanctified frame of heart, that would thus breed heavenly thoughts, that what ever hee were about, yet his thoughts would bee upon and in Heaven. When hee awakes in the morning, hee would awake as *David* did; *Psalme* 139.18. *When I awake I am still with thee:* so soone as mine eyes are open, mine heart is in Heaven with thee; GOD and Heaven are first in my thoughts so

ſo ſoone as I awake. *Davids* thoughts lookt up to Heaven and to GOD next his heart. When hee ſits at table to eate and drinke, hee hath ſome ſuch thought as that, *Luke* 14 15. *Bleſſed is hee that ſhall eate bread in the Kingdome of God.* When hee lies in his bed, and it were time hee were at his reſt, Hee prayes in his bed, *Pſalme* 6.6. Hee meditates of Heaven in his bed, *Pſalms* 16.7. Hee conferres in his bed, *Deut.*6.7. Hee ſings in his bed, *Pſalme* 149 5. When hee is in the workes of his calling, in the imployments of the World, even when at the hotteſt, yet his heart hath its lookes to Heaven, hee hath an eye ſtill to Heaven, *Pſalm* 123. 1, 2. *Unto thee I lift up mine eyes, O thou that dwelleſt in the Heavens, behold as the eyes of ſervants looke unto the hand of their maſters, and as the eyes of a maiden unto the hands of her miſtreſſe, &c.* I know the Text hath another ſenſe, I doe onely allude to it. Yee ſhall ſee Ladies Waiting-gentlewomen, and maids, they waite on their Ladies with their worke in their hands, they are following their worke, but yet ever and anon they are caſting their eyes to their Ladies, and ſtill as they are working, have an eye to them: ſo it is with a man that hath a ſanctified gracious frame of heart, hee is following his earthly and worldly buſineſſe, but yet ever and anon hee is lifting up his eyes, and heart to GOD in the Heavens, ſtill his heart is looking that way, as *Daniel* in *Ba-*

bylon opened his window, and looked towards *Ieruſalem*. And as an earthly man in an heavenly buſineſſe of prayer, hearing, and receiving the Sacrament will have an earthly, ſo hee in an earthly buſineſſe, in his ſhop, in his field, at his plow, will have an heavenly heart, and ſo converſes in Heaven in the very heate and middeſt of ſecular imployments. Such a man as hee rides by the way, as hee walkes with company will have conference, and diſcourſe that ſhall evidence an heart in Heaven. Yea an heart ſanctified hath ſuch a bent towards Heaven, that his heart is in Heaven, in his very ſleepe that hee often hath ſweet dreames of Heaven, and things belonging to Heaven. Thus if a man get once ſuch a ſanctified frame of heart, hee ſhall be ſure to have his Converſation in Heaven.

Uſe 2. Secondly, this ſerves to condemne two ſorts of perſons, and convinces them to bee no true Chriſtians indeed.

1. *Firſt*, It ſhoales out all prophane, irreligious, unholy perſons from being true Chriſtians. Wee have a great many that live like heathens, prophane ſwearers, neglecters and contemners of holineſſe, and all holy duties of obedience, drunkards, uncleane perſons, and the like; and yet theſe would thinke themſelves much wronged if a man ſhould call the trueth of their Chriſtianity in queſtion. Well then, put it upon this triall, try them by a Chriſtians Converſation. Hee that

is

is a Chriſtian is of a Chriſtians Converſation. Hee that is of a Chriſtians Converſation, hath his Converſation in Heaven. Now I appeale ro ſuch mens Conſciences whether their Converſation bee in Heaven or not, whether they live with ſuch holineſſe, and obedience for the kinde of it, as the Saints in Heaven doe. Thou haſt a ſwearing, an uncleane, an adulterous Converſation, a drunken Converſation, thou haſt thy Converſation amongſt godleſſe prophane perſons, thy Converſation in Alehouſes, Whorehouſes, and ſuch like. Now I ſay, let ſuch mens owne Conſciences judge whether ſuch a Converſation bee a Converſation in Heaven. Surely ſuch a Converſation is rather a Converſation in Hell. Curſing and blaſpheming is the courſe of the damned in Hell. Thy Converſation is as farre from being in Heaven, as Hell it ſelfe is from Heaven. A Chriſtians Converſation is in Heaven, therefore they are no true Chriſtians that have their Converſation in Hell. What is living unholily, uncleanely, drunkenly, vitiouſly, but living helliſhly? Therefore ſuch mens owne hearts muſt needs tell them that they are as farre from being true Chriſtians, as they are from having a Chriſtians Converſation.

Secondly, It ſhoales out all earthly worldly hearted perſons, ſuch as minde earthly things from the number of true Chriſtians.

There are a number of errant earth-wormes, muddy dirty Worldlings, who minde nothing but earthly things, and becauſe they are not ſo prophane, and vitious perſons as the former, and becauſe it may bee they frequent publique Duties of Worſhip, and performe ſome in private too, and have a forme of Godlineſſe, therefore they all to be-Saint themſelves, and make no queſtion but they are excellent good Chriſtians. The Apoſtle in the former verſe ſpeakes not onely of voluptuous belly-gods, but of ſuch as *minde earthly things*, and hee oppoſes a Converſation in heaven, not onely to a voluptuous Converſation, but to the minding of earthly things. So that a minder of earthly things is as farre from a Converſation in heaven, as hee that is a voluptuous belly-god. And marke that hee ſayes of them both, that their end is damnation. Not onely whoring, drunkenneſſe, and gluttony, but minding of earthly things will alſo damne a mans ſoule, and bring him to hell too, as well as they. So that minders of earthly things are no better Chriſtians then they. Outward formalities of Religion may ſtand well enough with earthly-mindedneſſe, and men may goe to hell with both. Well, but yet theſe will needs bee true Chriſtians, there is no remedy; let them therefore bee put to the triall. A true Chriſtians Converſation is in heaven, if then they bee true Chriſtians, then is their Converſation there alſo.

But

But where is their Converſation? Are not their mindes, affections, and Converſations wholly on the earth? What is it they minde? earthly things. What is it their hearts are habitually taken up withall? earthly things. What is it they continually ſpeake and diſcourſe of? earthly things. Come into their company, and put the queſtion to them that our Saviour put to the two Diſciples going to *Emmaus*, *Luke* 24. 17. *What manner of communications are theſe that yee have one with another as yee walke?* Can they anſwer as they did, *verſe* 19. *Concerning Ieſus of Nazareth.* No, but concerning Sheepe, and Oxen, bargaines, farmes, prizes, of commodities, &c. Their breath like the breath of a dying man ſmelles earthly, *Iohn* 3.31. *Hee that is of the earth, is of the earth, and ſpeakes of the earth.* And hee that ſpeakes of the earth, and mindes the earth, hee is of the earth, and hee is in the earth, up to the hard eares in the earth, and hath his Converſation altogether on the earth. That looke as the Apoſtle ſpeakes of thoſe falſe Teachers, 1 *Iohn* 4.5. *They are of the World, therefore ſpeake they of the World.* So of theſe on the contrary. They ſpeake altogether of the World, they thinke altogether of the World, they altogether minde the World, and therefore they are of the World, and they dwell on earth. They are like Moles alwayes working in the earth, and under-ground. How are theſe true

Chriſtians that are enemies to Chriſts croſſe? There bee many, ſayes the Apoſtle in the eighteenth verſe of this Chapter, *That are enemies of the croſſe of Chriſt*. Certainely ſuch are no true Chriſtians. But who bee they that bee ſuch? *verſe* 19. *Who minde earthly things*. Theſe men *licke the duſt*, and therefore as *Auguſtine* deſcants upon that Text, *Pſalme* 72. 9. *Quamdiù terra es in terram ibis. Quamdiù lingis terram? Amando terram lingis utique terram, & efficeris ejus inimicus de quo dicit Pſal. & inimici ejus lingent terram. Aug. Serm. de Temp.* 141. They are amongſt the enemies of Chriſt. To bee ſure, they are ſuch as put themſelves under the ſerpents curſe, *Gen.* 3. 14. *Becauſe thou haſt done this, thou art curſed above all cattell, upon thy belly ſhalt thou goe, and duſt ſhalt thou eate*. They *licke duſt*, and *eate duſt*, and lie and wallow in the duſt, yea in the dirt of the earth, and yet theſe will needs bee true Chriſtians. Is this to have ones Converſation in Heaven? Hee that hath his Converſation on earth, hath not his Converſation in Heaven; and hee that hath not his Converſation in Heaven is no true Chriſtian. This is one ſure evidence of a man that hath his Converſation on earth, that if hee might bee at his choice hee would bee content to have his abode and habitation on earth for ever; yea, and would give GOD a diſcharge for ever, for laying any claime to Heaven, ſo GOD would but aſſure him of a per-

a perpetuity here. Too many there bee of the prophane Cardinall of *Burbons* minde, who would not give his part in *Paris* for his part in *Paradiſe*. It is with too many in this caſe, as it was with thoſe, 1 *Chron.*4.23. *Theſe were potters, and thoſe that dwelt amongſt plants, and hedges. There they dwelt with the King for his worke*. The meaning of that place is to ſhew the baſeneſſe of ſome of the Jewes that when liberty was proclaimed for their returne to *Ieruſalem*, where they might have enjoyed the freedome of their owne Countrey, and Religion, yet becauſe they got their living with making pots for the King of *Babylon*, they thought themſelves well as they were, and they rather choſe to ſtay under the hedges of *Babylon*, and to live hedge-roagues there, then to goe to *Ieruſalem* where they might have lived free-men, and have enjoyed the Ordinances of Gods worſhip. The holy Ghoſt brandes them for baſe perſons. And ſo it is with many, might they but abide here for ever, with what they have, they had rather live here under the hedges of the *Babylon* of this world, then be at the paines to goe to the heavenly *Ieruſalem*. A ſure ſigne where their Converſation is, their Converſation proclaimes what kinde of Chriſtians they bee. Earthly minded Chriſtians then, are no true Chriſtians, they have not their Converſations in heaven.

But wee have many good thoughts of hea- *Obiect.*
ven,

ven, and wee have our mindes upon heavenly things, and therefore our Converſation is in heaven.

Anſw. It is not to bee denied but that worldly men may have ſome thoughts of heaven, and about heaven; but yet for all that their converſation is not in heaven. That will appeare if their thoughts be conſidered what kinde of thoughts they be.

1 *Firſt*, their thoughts of heaven are but *flitting thoughts*, they come and goe, and tarry not, abide not in the heart, they come and goe like flaſhes of lightening, they take up their lodging in the heart. The man that hath his Converſation in heaven, his thoughts of heaven are not flaſhes and glances, but ſetled habituall permanent thoughts. If there come ever ſuch a traine of worldly thoughts into thine heart, they ſhall have lodging. *Ier.* 4. 14. *How long ſhall thy vaine thoughts lodge within thee?* They ſhall have lodging, not onely a bed for a night, but they can ſtay ſeven yeeres together with thee, and thou never thinkeſt their company troubleſome. But when thoughts of heaven come into thine heart, there is hardly a bed, or a nights lodging to bee had for them, that is too too long, but it may bee thou ſalureſt them, and then giveſt them their paſſe, and ſo fare them well. Such thoughts are no arguments of a Converſation in heaven.

2 *Secondly*, It may bee theſe thoughts of heaven are but *accidentall*, they come by chance, not

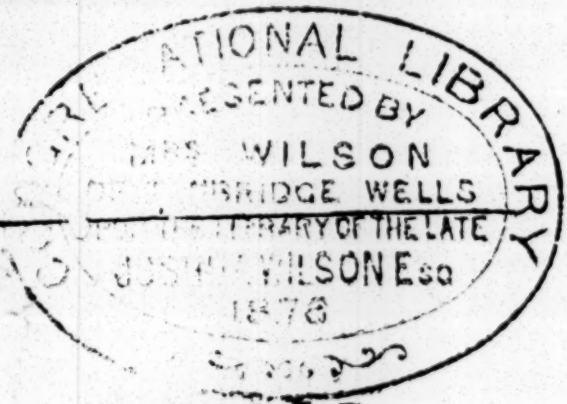
not ſtudied, purpoſed thoughts, but onely ſuch as chop in by the by. The thoughts of heaven that a man hath that hath his Converſation in Heaven, are intended thoughts, purpoſed and ſtudied thoughts, hee ſets himſelfe to thinke of Heaven, and the things of Heaven.

Thirdly, It may be theſe be *fruitleſſe thoughts* 3
that leave no manner of impreſſion on the heart. It may bee thou haſt ſome thoughts of Heaven, but the way of theſe thoughts in thine heart are as *the way of an Eagle in the aire, as the way of a Serpent upon a rocke, as the way of a ſhip in the heart of the ſea*, *Prov.*30.18. What impreſſion leaves an Eagle in the aire? What impreſſion doth a Serpent leave upon an hard rocke, or what impreſſion doth a ſhip in the heart of the ſea? Iuſt ſuch an impreſſion as thoughts of heaven leave in thine heart, that is juſt none at all. They leave not ſuch a worke behinde them as to make thee looke ere the more after Heaven, they leave no ſuch worke as to make thee ere the leſſe earthly, thou art as earthly and eager after the love of the world, after theſe thoughts, as ever thou waſt before. It is not ſo with ſuch as have their Converſation in Heaven. Their thoughts and mindings of Heaven are ſuch as leave ſtrong impreſſions behinde them, ſuch as make them take more paines for Grace, for Chriſt then before. Therefore ſee how the Apoſtle joynes theſe two together, *Coloſſ.*3.1,2. The ſetting

ſetting of the affections upon things above, or the *minding of things above*, and the *ſeeking of things above*. They then that *minde* things above, and have their thoughts upon things above as they ſhould have, they *ſeeke* things that are above. Their mindings and thinkings of heaven are ſuch as worke ſtrong Impreſſions in them, as make them induſtrious, laborious in the ſerious ſeeking of heavenly and ſpirituall things. A thought of heaven that makes a man *wiſh* for heaven is a fruitleſſe vaniſhing thought, but a thought of heaven that will make a man *worke* for heaven is the thought of the man that hath his Converſation in heaven. Thy thoughts at beſt ſet thee but a *wiſhing*, and not a working for heaven, and therefore theſe thoughts prove not thy Converſation to be in heaven.

Uſe 3. This ſerves to anſwer the common Objection that men make when they are preſt to that holineſſe and obedience that GOD cals for. Why, ſay they, what would yee have? Would you have us to bee Saints? As if that were ſo ſtrange, or ſo unreaſonable a thing that men ſhould bee called upon to bee Saints, as if none were to bee Saints but ſuch as were red lettered in the Calendar. If yee bee Chriſtians, you are to have your Converſation in Heaven, and muſt not they bee Saints that are to have their Converſation in hea-

heaven? If wee must have our Conversation in Heaven whileſt heere on earth, then whileſt wee live heere on earth wee muſt live as Saints.



FINIS.